

PREACHING TO MULTIPLE INTELLIGENCES:
THE APPLICATION OF HOWARD GARDNER'S THEORY OF MULTIPLE
INTELLIGENCES TO IMPROVE THE COMMUNICATION OF HOMILETICAL
IDEAS IN THE CONTEMPORARY LARGE CHURCH SETTING

A THESIS
SUBMITTED TO THE FACULTY OF
GORDON-CONWELL THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT OF REQUIREMENTS FOR THE DEGREE
DOCTOR OF MINISTRY

BY
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MAY, 2008

DEDICATION

To Margaret Vashti Schlechty, whose intelligences have broadened and enriched my life.

EPIGRAPH

“Learning has a lot in common with eating:
to cater for the dislikes of the majority
even the nutrients essential to life must be made appetizing.”

Saint Augustine, *On Christian Teaching*, Book 4:73

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ACKNOWLEDGEMENTS

I must thank the congregation and staff of Christ United Methodist Church in Fairfax Station, Virginia and Ginghamburg United Methodist Church in Tipp City, Ohio for graciously allowing me to conduct my research in the midst of their worship services and design processes. I particularly want to acknowledge John Speight, Brian Greene, Jan Guenther, and the Celebration Design Team at Christ Church and Michael Slaughter, Kim Miller, Penny Gooch, and the Worship Design Team at Ginghamburg. The way these individuals and teams welcomed my academic and theological inquiry is a testimony to the work of Christ within them.

ABSTRACT

Scholars and researchers in the fields of education and psychology offer compelling explanations for the differences in how individuals receive communication and learn. The implications of their research and analysis have shaped curriculum development and teaching techniques in both secular and Christian education for decades. Yet this research has been largely ignored by those who teach from the pulpits of our churches. One scholar whose cognitive theory has shaped the field of education is the Harvard's Professor of Cognition and Education, Howard Gardner. This thesis project applies Gardner's Theory of Multiple Intelligences to preaching and worship planning in large contemporary congregations in order to improve the communication of Homiletical Ideas to cognitively diverse congregations.

CHAPTER 1

THE PROBLEM AND ITS SETTING

The Problem: Communicating with Diverse Minds

I sat in my usual seat on the first row of chairs next to the praise band at Christ United Methodist Church in Fairfax Station, Virginia. It was a typical summer Sunday morning nearly two years ago. From my vantage point I could see about seventy-five percent of the people sitting in the Worship Center. As I sat there, I watched those who had forsaken the golf courses, the shopping malls and the soccer fields of that suburban Northern Virginia paradise to devote an hour to attend worship that Lord's Day. From the looks on those worshipers' faces it seemed that some of them were regretting that decision.

At some point during that morning of observation I became more interested in the worshipers than in the One who was being worshiped. I studied their faces, their posture, and their movement. I watched their eyes and their hands, these who had contributed so much to be in that worship center that morning. I watched these busy professionals who had sacrificed their most valuable asset, their time, to be present in church that day. As I observed them I wondered if their investment would be rewarded. What would they take from that hour in worship? Would they leave with one word from God that would live with them through their hectic week?

That morning I sat through three identical worship celebrations. Within a span of four hours I observed more than five hundred people in worship. Each worship celebration was well-scripted, well-executed and visually flawless. Each contained

professional sounding music, a relevant message, and well timed transitions. And yet there were obvious moments of disconnect with some of the worshipers.

As I watched I noticed that during the worship celebration some of the people in that room seemed to connect with what was going on before them and others did not. During each of the worship elements there were some people who acted engaged and others appeared disinterested. During the singing some worshipers were alive on their feet. They clapped their hands to the beat of the music, and their voices gladly proclaimed the words projected on the screens above. The mood that showed on these worshipers' faces and in the movement of their bodies matched the mood of the music. But other people in the worship center that day stood looking as stiff and empty as the steel-framed chair next to me. I had to wonder if they might have been "ganged together" with some sort of harnessing device that prevented their slightest motion or emotion. The expression on their faces was lifeless. Their fingers grasped the back of the chairs in front of them as if to say: "We will not be moved." Their body language resonated more loudly than the melody of the music but to a dissonant tone.

During the prayer time many individuals in the Worship Center bowed their heads low as if to convey the brokenness of their hearts. Several eyes were moistened by the emotion of the words. Some held their hands outstretched as if they were grasping all of the grace that they could hold. Yet others seemed oblivious to the grace that was imparted to their neighbors. A few looked around seemingly unaware of the movement of God's Spirit in that moment. Some respectfully sat with their heads bowed but without the slightest expression or concern on their faces. One man began to nod off

before abruptly catching his head on its downward descent toward his shoulder. He flashed an embarrassed grin before recasting himself in a prayerful posture.

During the announcements some worshipers were busily completing the Connection Card in the worship program. They looked like industrious insects busy about the vital task of caring for the colony. They appeared eager to connect with the mission and ministry in the church. But others looked less interested in the Russian Mission Trip and the Sandwich Ministry than the pills of green fuzz that formed on the cloth covered chairs in front of them. They sat lifeless when the worship leader asked them to detach the Connection Card from their worship program. They acted bothered when they were instructed to remove a pen from the seat pocket in front of them and register their attendance.

When it came time for the sermon there were some worshipers that sat on the edge of their seats like baby birds feasting on a meal from their mother's beak. They busily scribbled notes on the sermon outline offered them. They laughed deeply as the preacher made a quip about a recent sporting event. They nodded their heads when he made his main point and mouthed the words with him as he repeated that same phrase. Others in that worship center fidgeted through what seemed to them to be an unusually long sermon. Periodically they would look at their watches and then make an expression with their faces as if to say: "Has it only been ten minutes?" One took out his Blackberry and appeared to peruse his email inbox.

On and on the services went like this. For four hours I observed. Some people were engaged in one element of the worship celebration, other people were engaged in another. And it was not always the same people. One person acted absorbed in the

music but disinterested in the sermon. Another person looked terrified when asked to stand and sing but enthusiastically greeted eight people during the informal greeting time. As I sat that morning observing these proceedings I asked myself, why? Why would one person be engaged during the sermon but not another person? And why would one person be absorbed by singing but disinterested in the message? Why would one person be moved by a prayer that left another unaffected?

I remembered an old preacher I knew who attributed this phenomenon to carnality. He would say that some people are “spiritual” and some people are simply “carnal.” “You’re never going to teach a wolf to eat grass,” he would say. “Only the sheep like its taste.” Yet this explanation did not fully satisfy me. I knew the people sitting in that worship center that morning. They were my flock. Not all of those who looked disinterested in the proceedings were people I considered to be “wolves.” And not all of the people who looked interested at any given moment were people I had known to act like “sheep.”

I do not want to minimize the spiritual element associated with entering into true and Spiritual worship. John writes, “God is spirit, and those who worship Him must worship in spirit and truth” (John 4:24).¹ Further Scripture maintains that understanding God’s wisdom requires God’s Spirit. As Paul writes, the wisdom of God is, “revealed through the Spirit” (I Corinthians 2:10). Yet I believe that as I looked out over the congregation gathered in worship that morning that there was more going on than individual openness to the Spirit of God.

¹ Scripture references are from the New American Standard Version (Updated) of the Holy Bible unless otherwise noted.

Perhaps another important component to what I was observing is related to a style or form of communication between those on the platform and those in the congregation. One communication form connected with one group of worshipers but not with another. A different communication form connected with another group. The fields of education and psychology offer compelling explanations for the differences in how individuals receive communication and learn. One leading scholar in these fields is Howard Gardner.² Gardner is the acknowledged father of multiple intelligences. His 1983 publication *Frames of Mind* introduced the concept that human beings do not possess a single unified intelligence. Rather, Gardner writes, “as a species we human beings are better described as having a set of relatively autonomous intelligences.”³ Gardner continues: “Most writing about intelligence focuses on a combination of linguistic and logical intelligences. . . . However, a fuller appreciation of human beings occurs if we take into account spatial, bodily-kinesthetic, musical, interpersonal, and intrapersonal intelligences.”⁴

Kent Edwards⁵ has suggested that preachers who want to be effective in communicating their message to diverse congregations should take Gardner’s theory seriously. Concerning the Theory of Multiple Intelligences Edwards writes:

The educational implications of these cognitive differences are staggering. It means that both in the classroom and in the pulpit, there is no ‘ideal’ or ‘best’ way for all people to learn. . . . Those preachers who want the largest number of people

² Howard Gardner is professor in Cognition and Education at Harvard Graduate School of Education.

³ Howard Gardner, *Frames of Mind* (New York: Basic, 2004) xv.

⁴ Howard Gardner, *Frames of Mind* (New York: Basic, 2004) xv.

⁵ Kent Edwards is professor of preaching and leadership at Talbot School of Theology of Biola University.

to learn from their sermons should utilize what Gardner refers to as ‘multiple entry points.’ They should use methods of teaching that harness as many intelligences or learning preferences as possible. The more entry points a sermon form touches on, the greater the number of people who will learn, and learn more effectively.⁶

Using Gardner’s terms, most worship services in general, and most sermons in particular, only engage one or two Intelligences: Verbal-Linguistic and Mathematical-Logical. Stevenson observes: “Preaching clearly draws most particularly on the linguistic intelligence, described as the capacity to use words effectively, whether orally or in writing.”⁷

In those instances when other Intelligences are engaged in worship services (these being Interpersonal, Musical/Rhythmic, Intrapersonal, Visual/Spatial, Body/Kinesthetic, Naturalist, and Existential Intelligences), it is usually done without consideration to how these elements of worship help communicate the central point of a Biblical text. For example, a church service may include a formal or informal greeting time in which congregants are given the opportunity to engage their Interpersonal Intelligence, but there is no intentional planning to make this ritual teach a Biblically-derived Homiletical Idea. The sanctuary in which the worship service is held may have stained glass windows or video screens projecting images that can engage people’s Visual/Spatial or Naturalist Intelligences, but no intentional thought is given to using these visuals to communicate a particular Biblical idea. Likewise many worship services will contain worship music, but

⁶ Kent Edwards, *Effective First-Person Biblical Preaching: The Steps from Text to Narrative Sermon* (Grand Rapids: Zondervan) 17.

⁷ Geoffrey Stevenson, “Conceptions of Learning in the Preacher’s Progress.” October 2003, Evangelical Homiletical Society. January 2007 <<http://www.ehomiletics.com/members/papers/03/papers03.php>> 5.

often little consideration is given to how to communicate the Homiletical Idea of a Biblical text through the rhythm, melody and mood of that music as well as its words or themes. By failing to communicate the Homiletical Idea of a sermon through diverse media these churches miss the opportunity to effectively communicate Biblical ideas to intellectually diverse congregations. My thesis addresses this problem.

The Setting: The Large Contemporary Church

As described above, the setting for the first part of this research was a large (650 attendance), seeker oriented, United Methodist Church in a Northern Virginia suburban neighborhood. Demographically this congregation is economically affluent, highly educated, and about 85% Caucasian. The majority of this congregation's members are from the Baby Boomer generation. A significant part of the membership of this congregation is made up of seekers or new believers. I completed the practical research on this topic during the summer of 2006. At that time I was serving this congregation in the position of Associate Pastor. In this role I served as a member of the Worship Design Team, helped lead weekly worship celebrations, and preached three services a week at least fifteen weeks of the year.

The setting for the second part of my project design was Ginghamburg United Methodist Church in Tipp City, Ohio. Ginghamburg is a nationally recognized church as a leader in the use of multi-media in worship and in creativity in contemporary worship design. It is a very large contemporary congregation (4500 total attendance) that offers worship services in eight different venues. These worship venues include, Saturday Evening Worship Celebration, Next Step Worship Celebration, Sunday

Morning Worship Celebration, Sunday Café, Sunday Night Celebration (SNC), Gateway Café, Monday Night Worship @ the ARK, and House Church. My expectation was that these distinct venues appeal to different people because they communicate the Biblical message through and to distinct multiple intelligences. I was able to observe and evaluate ten different worship services in seven different venues over the course of a single weekend. Further I was given the opportunity to observe the worship and media teams and the pastors as they prepared these services. Finally I was able to interview worshipers and staff at each of the venues to gain insight on which elements of the worship service communicated most clearly to them. In Chapters IV and V, I will examine these worship services through the lenses of Gardner's theory.

The Research Question, Thesis and Assumptions

My research question is this: How can preachers of God's Word, communicating to large contemporary congregations, improve the communication and retention of their Homiletical Idea through the application of Howard Gardner's Theory of Multiple Intelligences? Howard Gardner writes, "An intelligence can serve both as the content of instruction and as the means or medium for communicating."⁸ In other words, intelligences, as Gardner defines the term, are not simply categories in which to understand intellectual content that can be communicated, but also can be avenues through which this content is shared. For example, a teacher can teach music to her students, but a teacher can also use music and rhythm to teach the alphabet or, in this context, a Homiletical Idea. A teacher can teach his students about the natural world or a

⁸ Howard Gardner, *Multiple Intelligences: The Theory in Practice* (New York: Basic) 32.

teacher could use the natural world to teach about math or, in the worship context, to teach a Homiletical Idea. This project was designed to discover ways to communicate Homiletical Ideas through the media of multiple intelligences by applying Gardner's theory as a resource for communicating within the worship services of the large contemporary church. My thesis is that applying Howard Gardner's Theory of Multiple Intelligences to the craft of Biblical preaching will improve the listeners' ability to understand and articulate the Homiletical Idea of the sermon.

Overview

To argue this thesis, I explore the theological and Biblical basis for communicating God's Word to Multiple Intelligences in Chapter II. In Chapter III, I will review the pertinent literature related to Gardner's Theory of Multiple Intelligences, trace its development and application to Christian Education and its implications for preaching. In Chapter IV, I will outline my project design, explaining my process of research. In Chapter V, I will report my findings from the research completed at Christ Church in Fairfax Station, Virginia and Ginghamburg Church in Tipp City, Ohio.

CHAPTER 2

THE THEOLOGICAL FRAMEWORK:
GOD SPEAKS TO MULTIPLE INTELLIGENCES

This chapter will argue the theological basis for preaching to multiple intelligences. In order to do this it will first examine the theology of the body of Christ and within this heading explore the theology of the diversity of gifts; second, the theology of divine revelation; third, the theology of the incarnation; and finally, the theology of the proclamation of Biblical ideas.

The Theology of the Body of Christ

The Apostle Paul argues in Galatians 3 that whenever a person enters into faith in Christ Jesus s/he becomes a child (son) of God. This was a radical idea to the First Century Hebrew religious mind. The belief of First Century Jewish religious leaders was that entrance into the family of God was conditioned by a hereditary connection to Abraham, by circumcision as the sign of God's covenant with Abraham, and by faithful obedience to the Mosaic Law. However, the First Jerusalem Council affirmed Paul's claim that heredity, circumcision, and conformity to a written law code were not the means of entrance into God's family. That Council dispatched Paul and Barnabas to go to the Gentiles with this instruction: "It seems good to the Holy Spirit and to us (the Apostles) to lay upon you no greater burden than these essentials: that you abstain from things sacrificed to idols and from blood and from things strangled and from fornication; if you keep yourselves from such things, you will do well" (Acts 15:28-29). As the

Apostle Peter said concerning the Gentile converts to Christ: "We believe that we are saved through the grace of the Lord Jesus, in the same way as they also are" (Acts 15:11).

If entrance into God's family is conditioned only by faith in Christ, as the Scriptures maintain, then the blessings of inclusion in the community of faith cannot be denied to anyone who confesses Christ in word and deed. To that effect Paul writes: "There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. And if you belong to Christ, then you are Abraham's descendants, heirs according to promise" (Galatians 3:29).

Thus by its very nature the family of God is diverse. When the church and Scripture declares that membership in this family is not conditioned on ethnic, social, or gender requirements, they reveal that at its core the Church is diverse. In reference to the diversity within the Church, a favorite New Testament metaphor for the Church is the Body of Christ. Paul writes in I Corinthians:

For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ. ¹³ For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit. ¹⁴ For the body is not one member, but many. ¹⁵ If the foot says, "Because I am not a hand, I am not a part of the body," it is not for this reason any the less a part of the body. ¹⁶ And if the ear says, "Because I am not an eye, I am not a part of the body," it is not for this reason any the less a part of the body. ¹⁷ If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the sense of smell be? ¹⁸ But now God has placed the members, each one of them, in the body, just

as He desired.¹⁹ If they were all one member, where would the body be?²⁰ But now there are many members, but one body.²¹ And the eye cannot say to the hand, "I have no need of you"; or again the head to the feet, "I have no need of you."²² On the contrary, it is much truer that the members of the body which seem to be weaker are necessary;²³ and those members of the body which we deem less honorable, on these we bestow more abundant honor, and our less presentable members become much more presentable,²⁴ whereas our more presentable members have no need of it. But God has so composed the body, giving more abundant honor to that member which lacked,²⁵ so that there may be no division in the body, but that the members may have the same care for one another (I Corinthians 12:12-25).

This familiar text of Scripture outlines the Apostle Paul's understanding of the Body of Christ. Gordon Fee writes concerning this text of Scripture: "Paul's point seems clear: Diversity, not uniformity, is essential for a healthy church."⁹ Fee goes on to explain Paul's purpose in using the metaphor of the Body of Christ. Fee writes: "His (Paul's) concern is expressed in v. 14, that *even though the body is one*, it does not consist of one member but of many, thus arguing for the need for diversity, since they are in fact one body."¹⁰ Paul's point is that while the Body of Christ is one in unity, its unity requires diversity of members.

⁹ Gordon D. Fee, *The First Epistle to the Corinthians*, The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1987) 583.

¹⁰ Fee 601.

Talbert comments on this same text: “The Christian community, Paul is saying, is like the human body. It is an organic unity with a multiplicity of parts.”¹¹ Fee reiterates the fact that this metaphor is used to teach the diversity within the church. He writes: “In saying that it is one (Body), his (Paul’s) concern is for the essential unity. But that does not mean uniformity. That was the Corinthians error, to think that uniformity was a value, or that it represented true Spirituality.”¹²

Paul argues the unity in the Body of Christ is not found in the uniformity or similarity of its members, but in its members’ baptism into one Spirit. The common Spirit, not common human traits, unifies the diverse members of the Body of Christ.

Paul goes on to argue the Body of Christ is composed of many diverse parts, each part with different abilities, responsibilities and attributes; and yet each part is essential to the unity and function of the whole Body. Keeping with this same metaphor of the Body of Christ, Paul writes in Romans 12: “For just as we have many members in one body and all the members do not have the same function, so we, who are many, are one body in Christ, and individually members one of another” (Romans 12:4-5).

According to educational psychology, part of the diversity within groups of people is a complex differentiation of cognitive gifts, abilities, and learning preferences. Since by its nature the Body of Christ is made up of diverse members, it would follow that this diversity would include differing cognitive abilities and learning preferences. If the nature of the Body of Christ is that it is compiled of Jews and Gentiles, males and females, slave and free, it is reasonable to conclude that it will also be composed of a

¹¹ Charles H. Talbert, *Reading Corinthians* (New York: Crossroad, 1987) 84.

¹² Fee 602.

significant diversity in cognitive abilities. This being the case, it is necessary that those charged with teaching and designing worship for the Body of Christ consider how to communicate effectively to the cognitive diversity within the Body of Christ.

Fortunately, Scripture offers a model of how to communicate to diverse minds; for the Bible testifies to the God who communicates to multiple intelligences.

The Theology of Divine Revelation

Scripture speaks of the God who reveals Himself to various people, living in different times and different cultures, in diverse ways; a God who uses various media to communicate His message. As Mark Miller writes: “For an indescribable God to reveal himself, he has to use a variety of symbols. One symbol or method of communication would fall dreadfully short of the glory of his splendor and creativity.”¹³ Using Gardner’s terms, the God of Scripture communicates to multiple intelligences.

For example, God spoke to Noah in Genesis 9 declaring, “I Myself do establish My covenant with you, and with your descendants after you” (Genesis 9:9 NAS). But God also gave Noah and his descendants a visible sign of this covenant, “and God said, ‘This is the sign of the covenant which I am making between Me and you and every living creature that is with you, for all successive generations; I set My bow in the cloud, and it shall be for a sign of a covenant between Me and the earth’” (Genesis 9:12-13 NAS).

God not only spoke of this covenant with humanity, He also showed a visible sign of the covenant. Using Gardner’s theory one would say God both communicated His

¹³ Mark Miller, *Experiential Storytelling* (Grand Rapids: Zondervan, 2003) 108.

covenant message to the linguistic/verbal intelligence and to the visual/spatial intelligence.

When God wanted to communicate His covenant promise to Abraham, God, in a vision, took Abraham outside at night. As recorded in Genesis 15, God told Abraham: “Now look toward the heavens, and count the stars, if you are able to count them . . . so shall your descendants be” (Genesis 15:5). God communicated through the visible witness of the numerous celestial luminaries as well as through words. Using terms from Gardner’s theory, it could be said that God communicated to the visual/spatial, naturalist and even mathematical/logical intelligences.¹⁴

In the days of the Prophets the Lord God spoke of the promise of a new Spirit that will fill the bodies and transform their hearts of the faithful. The prophet Ezekiel attributes these words to the lips of the Lord God:

I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a new heart of flesh. And I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe my ordinances, and you will live in the land that I gave to your forefathers; so you will be My people, and I will be your God (Ezekiel 36:26-28).

Using Gardner’s terms one might say that the Scripture testifies of God’s intention to communicate to His people by way of intrapersonal or existential intelligences. This is not to

¹⁴ Some may argue that it is a stretch to say God was seeking to communicate to Abraham’s Mathematical Intelligences, but to the contrary, the word “count” (saphar) is ascribed to God’s tongue twice in verse 15. This same term is used by the Angel of God speaking to Sarai in Genesis 16:10. God did not instruct Abraham to observe the stars, but to count them. Though this is an impossible task, to count an incalculable collection of celestial luminaries, the very instruction of contemplating the infinite engages the Mathematical/Logical Intelligence.

say that the outpouring of God's Spirit is equivalent to other intrapersonal or existential cognitive experiences that individuals may have, simply that God has chosen to reveal Himself to people's minds in a way outside of traditionally understood linguistic and analytical intelligences. The way that God chose to reveal this truth was through or to the intrapersonal and existential intelligence.

In Genesis 17, God established His covenant with Abraham and his descendants and as a sign of the covenant God commanded Abraham to circumcise every male descendent on his eighth day. The Scripture says:

“I will establish My covenant between Me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and to your descendants after you. ⁸ I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.” ⁹ God said further to Abraham, "Now as for you, you shall keep My covenant, you and your descendants after you throughout their generations. ¹⁰ This is My covenant, which you shall keep, between Me and you and your descendants after you: every male among you shall be circumcised. ¹¹ And you shall be circumcised in the flesh of your foreskin, and it shall be the sign of the covenant between Me and you.” (Genesis 17: 7-11)

According to Scripture, God not only spoke of the covenant He would make with Abraham and his descendents, God established a physical sign of that covenant. From that day forward whenever a Hebrew boy or man performed normal urinary or sexual functions he would be reminded in his flesh that he was part of God's covenant people. Whenever a woman (Hebrew or not) would engage in sexual intercourse with a Hebrew

male she would see the physical sign that this man belonged to God's covenant people. Circumcision became a personal bodily memorial to God's covenant. God not only spoke the words of the covenant, God gave a bodily witness to His covenant.

It is not by chance that Hebrew poetry takes a prominent place among the genres of Old Testament Scripture. In addition to the Book of Psalms, much of the Old Testament has a healthy sampling of poetry interspersed in its narratives, speeches, and wisdom. Kidner writes: "Even its (the Old Testament's) narratives are graced here and there with a couplet or a longer sequence of verses to make some memorable point, and its prophecies predominantly take this form."¹⁵ Kidner explains why the rhythmic nature of Hebrew poetry made it a malleable form to be inserted into different genres of Scripture:

A proverbial saying, a riddle, an orator's appeal, a prayer, a thanksgiving, to mention only a few varieties of speech, could all slip into its rhythms almost effortlessly, for its metre was not parceled out in 'feet' or in a prescribed arrangement of strong and weak syllables, but heard in the sound of, say, three or four stresses in a short sentence or phrase, matched by an answering line of about the same length.¹⁶

Many of these Hebrew poems were originally set in songs and utilized in liturgical worship thus communicating God's revelation to people's musical intelligence. Kraus points out: "Among the Hebrew or Aramaic speaking Jews the 'Psalter' containing

¹⁵ Derek Kidner, *Psalms 1-72: An Introduction and Commentary*, Tyndale Old Testament Commentaries (Leicester, England: Inter-Varsity Press, 1973) 1.

¹⁶ Kidner 1.

150 psalms appears under the title תהלים ‘Songs of Praise,’ ‘Songs of Adoration’ or ‘Hymns.’”¹⁷ Kidner maintains that Hebrew poetry “is well fitted by God’s providence to invite ‘all the earth’ to ‘sing the glory of his name.’”¹⁸ Hebrew poetry, especially in the Book of Psalms was God’s means of communicating His message to His people’s musical intelligence.

The totality of Scripture testifies to the God who desires a personal relationship with human beings. The Lord is the God who walked with Adam in the cool of the day (Genesis 3:8). He is the God who offers protection to Cain when he is driven out of God’s presence (Genesis 4:15). He is the God who remembered Noah, his family and his creation concealed in the Ark (Genesis 8:1). He is the God who called Abraham His “friend” (II Chronicles 20:7, Isaiah 41:8); the God who showed Moses His glory (Exodus 33:18-23); the God who fought for His people in battle; and comforted His people in defeat; and spoke to His people through the Prophets. All of God’s revelation bears witness to the God who speaks to people’s interpersonal intelligence.

The Theology of the Incarnation

Christians profess that although God has communicated in diverse ways and through many media to many different people, He spoke most clearly through the incarnation of Christ. It is through the incarnation that the Divine Word of God entered the created world to reveal God’s redemptive message in the flesh. Thus, the Word who became flesh was not only heard, but also seen and felt (John 1:14, I John 1). Using

¹⁷ Hans-Joachim Kraus, *Psalms 1-59: A Commentary*, trans. Hilton C. Oswald (Minneapolis: Augsburg, 1988) 11.

¹⁸ Kidner 4.

Gardner's terminology, one would say the incarnate Word communicated God's message through every one of the Multiple Intelligences because He was the most fully human being to ever live. In the words of Geoffrey Stevenson: "We worship God-in-Three-Persons, whose Word was made flesh in Jesus. The Lord has modeled modes of communication that are seldom merely verbal."¹⁹

Not only was Christ's presence in the world itself illustrative of God's desire to communicate "in the flesh," but the way that Christ communicated, while on earth, illustrates God's commitment to speak to multiple intelligences. Jesus communicated to every one of humanity's intelligences.

Jesus communicated with people's bodily/kinesthetic intelligence. When Jesus healed He did not just speak the words of salvation, He often restored with a touch (Matthew 8:15, Mark 7:33, Luke 5:13, Luke 22:51). Jesus gave sight to the blind by putting mud on blind eyes (John 9:6). Jesus cured Peter's mother-in-law with a touch (Matthew 8:15). He healed the woman who had hemorrhaged for twelve years as she touched His garment (Matthew 9). Jesus not only spoke of a new covenant but offered his disciples physical symbols of that covenant. He gave the bread they could taste and wine they could drink (Matthew 26:26-27), and as He did, Christ communicated to their bodily/kinesthetic intelligence.

Jesus communicated with people's visual/spatial intelligence. At Christ's baptism, those present did not simply hear John's witness or the "voice out of the heavens" but they "saw the Spirit of God descending as a dove and lighting on Him" (Matthew 3:16). Jesus displayed his glory by calming a raging sea with a word (Matthew

¹⁹ Stevenson 6.

8:26) and by walking on water (Matthew 14). In so doing Jesus was communicating to people's visual/spatial intelligence.

Jesus communicated with people's naturalist intelligence. When asked by John's disciples if He was the expected Christ, Jesus responded by saying: "Go and report to John what you have seen and heard: the blind receive sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have the gospel preached to them" (Luke 7:22). In saying these words, Jesus is not only claiming to be the fulfillment of Isaiah's prophesy concerning the coming Messiah, but Jesus is also giving physical evidence of God's Kingdom through the demonstration of His power in curing the broken natural world. Jesus did not say "go and report to John what you have heard," but "go and report to John what you have seen and heard." And what John's disciples had seen was the Kingdom overcoming the brokenness of the natural world through the power of God within Jesus.

When Jesus turned water into wine (John 2) at the wedding in Cana and when He miraculously fed five thousand with five loaves and two fish (Matthew 14), He was communicating His power and glory to His disciples' naturalist intelligence. In other words, Jesus did not just use words (linguistic intelligence) to communicate the truth of His gospel; rather Jesus used influence over nature (natural intelligence) to communicate His power.

Jesus spoke to people's interpersonal intelligence. When John writes that Jesus "knew all men" (John 2:24), what the Apostle was referring to was Jesus' ability to see what was in people's hearts. Jesus could look into people's hearts and discern between true faith and easy believism. When the Samaritan women said of Jesus that He was "a

man who told me all the things that I have done” (John 4:29), she was speaking of Jesus’ miraculous interpersonal intelligence. It was Jesus’ power communicated through and to the interpersonal intelligence that caused her to ask: “This is not the Christ, is it?” (John 4:29).

Some may protest: “This was not Jesus’ interpersonal intelligence on display, but Christ’s supernatural knowledge.” But from the lenses of multiple intelligences this author would maintain that Christ was displaying His supernatural knowledge through and to this woman’s interpersonal intelligence. In this instance Christ was not displaying his supernatural analytical or linguistic ability, but His supernatural ability to understand people. As miraculous as it is, it is an extraordinary interpersonal cognitive ability on display.

Jesus communicated with people’s analytical intelligence. When the adolescent Jesus was found in the temple, sitting with the teachers of the Law, the Scripture says: “All who heard Him were amazed at His understanding and His answers” (Luke 2:46). When Jesus taught in the synagogue in Nazareth the Scripture says the people “were astonished, and said, ‘where did this man get this wisdom and these miraculous powers? Is not this the carpenter’s son? Is not His mother called Mary, and His brothers, James and Joseph and Simon and Judas?’” (Matthew 13:54-55). When Jesus reasoned He reasoned with divine wisdom. In so doing Jesus revealed His divine authority to and through His listeners’ analytical intelligence.

Jesus communicated with people’s existential and intrapersonal intelligences. All of the Synoptic Gospel writers give an account of Jesus taking three of His disciples (Peter, John, and James) up on a mountain to pray. Luke writes:

While He was praying, the appearance of His face became different, and His clothing became white and gleaming. And behold, two men were talking with Him; and they were Moses and Elijah, who appearing in glory, were speaking of His departure which He was about to accomplish at Jerusalem. Now Peter and his companions had been overcome with sleep; but when they were fully awake, they saw His glory and the two men standing with Him. . . . While he was saying this, a cloud formed and began to overshadow them; and they were afraid as they entered the cloud. Then a voice came out of the cloud, saying, “This is My Son, My Chosen One; listen to Him!” (Luke 9:28-32, 34-35)

In this and many other accounts Jesus communicated to his disciples’ existential and intrapersonal intelligences.

Jesus communicated with people’s verbal/linguistic intelligence as well. Jesus used words to proclaim His message. Matthew tells us: “Jesus opened His mouth and began to teach them, saying: ‘Blessed are the poor in spirit, for theirs is the kingdom of God. . . .’” (Matthew 5:2ff). What followed in the Sermon on the Mount is often considered one the greatest messages ever preached. William Barclay said of it: “The Sermon on the Mount is greater even than we think. Matthew in his introduction wishes us to see that it is the official teaching of Jesus; that it is the opening of Jesus’ whole mind to his disciples; that it is the summary of the teaching which Jesus habitually gave to his inner circle.”²⁰ In his commentary on Matthew, Hagner writes of the Sermon on

²⁰ William Barclay, *The Gospel of Matthew*, vol. 1, revised ed. (Philadelphia: Westminster Press) 87.

the Mount: “Thus Jesus majestically assumes his authority as a teacher and begins in a definitive manner to expound the way or righteousness to his disciples.”²¹

Jesus was a master at communicating to the verbal/linguistic intelligence. His parables are admired for the beauty and simplicity with which they communicated heavenly ideas. Mark writes: “With many such parables He was speaking the word to them, so far as they were able to hear it; and He did not speak to them without a parable; but He was explaining everything privately to His own disciples” (Mark 4:33-34). Jesus used parables skillfully to bring God’s message to simple people and break through the defenses of hardened people. In so doing Jesus proclaimed the message of God’s Kingdom through the verbal/linguistic intelligence.

Finally the Scripture testifies that Jesus sang hymns with His disciples. In fact it was in the midst of what might be considered Jesus most important teaching, during the Last Supper, that the Scripture says Jesus paused with His disciples to sing a hymn before leading them to the Garden of Gethsemane (Matthew 26:30, Mark 14:26). The Scripture does not include the content of this hymn or if or what type of instruments might have accompanied this song, simply that Jesus, in the context of teaching his disciples, led them in a singing. In so doing Jesus communicated through what Gardner would call the musical/rhythmic intelligence.

Of course Jesus Christ was not using Howard Gardner’s theory as a model for how to teach people about God, rather the Master Communicator, the Word of God, by God’s pre-ordained plan, communicated God’s truth through and to Multiple Intelligences.

²¹ Donald A. Hagner, *Matthew 1-13*, Word Biblical Commentary, vol. 33A (Dallas: Word Books) 86.

Scripture testifies to the God who reveals Himself to people in multiple ways, places and times. This God communicates to the people's cognitive diversity. This is the God who condescends to enter into the world in Jesus Christ to communicate His gospel to diverse minds in a multiplicity of ways.

We who are called by God to proclaim His gospel should seek to do no less. For most preachers this means neither "dumbing down" nor intellectualizing the message. It means proclaiming the message more broadly, through more media, to more diverse minds. Like seed broadcast on every type of soil (Luke 8), the preacher must proclaim this message to every type of mind. This is how God communicates. God speaks to Multiple Intelligences.

The Theology of the Proclamation of Biblical Ideas

While God has spoken throughout the ages to multiple intelligences, the primary way that God speaks to people today is through the Holy Scriptures. The Scriptures themselves are the basis for knowing God as God has revealed Himself to humanity. The Book of Discipline of the United Methodist Church states: "Scripture is the primary source and criterion for Christian doctrine."²² Furthermore the Confession of Faith of the former Evangelical United Brethren Church states: "We believe the Holy Bible, Old and New Testaments, reveal the Word of God so far as it is necessary for our salvation. It is to be received through the Holy Spirit as the true rule and guide for faith and practice."²³ Furthermore the Articles of Religion of the former Methodist Church state: "The Holy

²² *The Book of Discipline of the United Methodist Church 2004* (Nashville: The United Methodist Publishing House, 2004) 78.

²³ *The Book of Discipline* 67.

Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation.”²⁴

If Scripture is the primary means through which men and women know God, Scripture must be at the center of the preacher’s proclamation about God. As Robinson writes: “When preachers speak as heralds, they must cry out ‘the Word.’ Anything less cannot legitimately pass for Christian preaching.”²⁵ Scripture is God’s tool for equipping believers. Paul writes: “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work” (2 Timothy 3:16). The preacher’s responsibility therefore is to receive the message of Scripture and transfer that message to his/her congregation. Concerning the preacher’s charge Stott states: “Our task is to enable God’s revealed truth to flow out of the Scriptures into the lives of the men and women of today.”²⁶

While the preacher is in the position to stand between Scripture and the modern world, no single sermon can bridge every gap between these two. Rather the effective sermon must seek to make a single connection between these two worlds; to communicate a single Biblical idea to a single congregation. To attempt to communicate every Biblical idea in a single sermon is to attempt the impossible. To attempt to

²⁴ *The Book of Discipline* 60.

²⁵ Haddon Robinson, *Biblical Preaching* (Grand Rapids: Baker, 2004) 20.

²⁶ John R.W. Stott, *Between Two Worlds: The Art of Preaching in the Twentieth Century* (Grand Rapids: Eerdmans, 1982) 138.

communicate a Biblical idea to every person in a single sermon is equally impractical.

The effective sermon must seek to communicate one Biblical idea to one congregation.

No single sermon can teach all of Scripture. If it could, there would have been no need for God to inspire sixty-six books. It is far better for the expository preacher to seek to communicate a single idea derived from a single pericope of Scripture. Robinson writes: “A sermon should be a bullet, not a buckshot. Ideally each sermon is the explanation, interpretation, or application of a single dominant idea supported by other ideas, all drawn from one passage or several passages of Scripture.”²⁷ Robinson teaches “effective communication demands a single theme.”²⁸ It is the first task of the Biblical preacher to discover the single idea of the Scriptural pericope before him/her. Robinson believes “each paragraph, section, or subsection of Scripture contains an idea.”²⁹ Once that idea is discovered, the preacher’s job is to determine how to communicate that idea to the congregation.

The second responsibility of the Biblical preacher is to communicate the Biblical idea to the congregation that s/he serves. No sermon can communicate to the entirety of modern humanity. To attempt to communicate a single idea to all people in a single message would be akin to trying to hit a thousand bulls’ eyes with a single arrow. As noted above, human beings are diverse. They speak different languages, with different dialects and accents. People come from different cultures, with different cultural understandings and worldviews. People have different learning styles, cognitive abilities and educational backgrounds. People have different biases and prejudices that can

²⁷ Robinson 35.

²⁸ Robinson 35.

²⁹ Robinson 43.

prevent them from or prepare them to hear different ideas from different individuals. No single sermon can communicate the same Biblical idea to all types of people. Therefore it is incumbent upon the preacher to seek to understand the congregation that is before him/her and design sermons that communicate a single idea to that particular audience.

Galli and Larson believe the “first act of love in preaching is an act of self-denial – to become more interested in people than in the subject. That means giving up the love of knowledge and replacing it with a love for people.”³⁰ They teach that “we (preachers) need to learn to put our knowledge in the service of the people, in terms and ways they can appreciate, not because we have to oversimplify the message, but because we love people so much that we’ll do whatever it takes to communicate with them.”³¹

Van Harn makes the case that hearing, not preaching, is central to Paul’s mission order in Romans 10:13-17. He believes “hearing stands at the center between preaching and believing (in Paul’s mission order). It fulfills the purpose of the sending and makes possible our calling on the name of the Lord.”³² Again Van Harn writes: “According to St. Paul’s mission order, the pulpit was made for the pew, not the pew for the pulpit.”³³ Given this interpretation of Romans 10, Van Harn makes the case that the true test of preaching is not in what is said, but what is heard. Therefore the preacher’s primary focus must be on the audience’s understanding of the message, not the preacher’s presentation of that message. Part of the preacher’s task of understanding the audience to which s/he preaches is to understand their cognitive abilities and diversity.

³⁰ Mark Galli and Craig Brian Larson, *Preaching that Connects* (Grand Rapids: Zondervan, 1994) 16.

³¹ Galli and Larson 16.

³² Roger E. Van Harn, *Pew Rights* (Grand Rapids: Eerdmans, 1992) 5.

³³ Van Harn 6.

The concept of speaking to a specific congregation may sound contradictory to the argument made above for preaching to multiple intelligences. In actuality communication to multiple intelligences is an avenue through which the preacher can better target his/her message to a single congregation. Those most familiar with the Multiple Intelligences Theory contend that every person has some level of each of the multiple intelligences. Different people have differing abilities in these individual intelligences, but all people have some level of each. Gardner writes that all the multiple intelligences are both “a property of all human beings (All of us possess these 8 or 9 intelligences)” and, “a dimension on which human beings differ (No two people – not even identical twins – possess exactly the same profile or intelligences).”³⁴ Armstrong writes concerning universal distribution of multiple intelligences: “Remember that you may strongly identify with one or two of the above descriptions (of multiple intelligences), you actually possess all seven intelligences.”³⁵ Armstrong believes “most of us fall somewhere between the self-actualized human being and the savant. We have a few intelligences that stand out, some that seem average, and others that we’ve had considerable difficulty with.”³⁶ If this diversity of intelligences is true for each individual, think about the cognitive complexity of preaching to a several hundred people. By preaching to multiple intelligences, the preacher can speak more profoundly to each individual while speaking more broadly to the diversity within a single congregation. This thesis will offer suggestions about how the preacher can preach to multiple intelligences in Chapter 5.

³⁴ Howard Gardner, *Frames of Mind*, 20th C. ed., (New York: Basic Books, 2004) xvii.

³⁵ Thomas Armstrong, *7 Kinds of Smart* (New York: Plume, 1993) 11.

³⁶ Armstrong 12.

CHAPTER 3

THE LITERATURE REVIEW

This chapter will review the literature related to each of the major facets of this thesis project. It will first examine literature related to the development of Howard Gardner's Theory of Multiple Intelligences. Second, it will examine literature that has been written in response to the Multiple Intelligences Theory. This will include publications that have supported the development and application of the Multiple Intelligences Theory as well as those which have been critical of its development. Third, this chapter will discuss materials that relate Gardner's theory to the field of Christian Education. Fourth, this chapter will consider the literature that seeks to apply Gardner's theory or other similar cognitive preference or educational theories to crafts of preaching and worship design. Finally, this chapter will review one major source related to thematic multi-sensory worship planning as a model for integrating the Multiple Intelligences Theory into preaching in large contemporary churches.

Howard Gardner's Theory of Multiple Intelligences

When Howard Gardner is asked how he discovered or where he first received the idea of multiple intelligences his answer is: "I don't know."³⁷ However, Gardner acknowledges that it was his childhood enthusiasm with music and other arts, his later astonishment at the lack of inclusion of the arts in developmental and cognitive psychology, and his professional ambition to "find a place for the arts within academic

³⁷ Howard Gardner, *Frames of Mind*, 20th C. ed., (New York: Basic Books, 2004) xiii.

psychology”³⁸ that guided him toward the research that led to the development of this theory. In 1979 Gardner was given the opportunity to work with a team of researchers at Harvard Graduate School of Education to, “undertake an inquiry on a grand topic: The Nature and Realization of Human Potential.”³⁹ Gardner writes concerning this research that he “saw this as an once-in-a-lifetime opportunity to collate and synthesize what [he] and others had learned about the development of cognitive capacities in normal and gifted children as well as the breakdown of such capacities in individuals who suffered some form of pathology.”⁴⁰ It was this research that ultimately led to Gardner’s publication in 1983 of *Frames of Mind*.

Gardner states that his goal in this research was to “come up with a view of human thought that was broader and more comprehensive than that which was then accepted in cognitive studies.”⁴¹ Gardner writes that his intention in developing this theory was to offer an alternative to the ideas of Jean Piaget, “who viewed all human thought as striving toward the ideal of scientific thinking.”⁴²

The outcome of that quest led to the theory Gardner called “Multiple Intelligences.” Gardner states that he chose the title “Multiple Intelligences” for two reasons. First, Gardner says he liked the word “multiple” to “stress an unknown number of separate human capacities, ranging from musical intelligence to the intelligence

³⁸ Gardner, *Frames of Mind* xiii.

³⁹ Howard Gardner, *Multiple Intelligences: The Theory in Practice*, (New York: Basic Books, 1993) xi.

⁴⁰ Gardner, *Frames of Mind* xiv.

⁴¹ Gardner, *The Theory in Practice* xi.

⁴² Gardner, *The Theory in Practice* xi.

involved in understanding oneself.”⁴³ Second, Gardner chose the word “intelligences” to “underscore that these capacities were as fundamental as those historically captured within the IQ tests.”⁴⁴

In *Frames of Mind* Gardner argued that the historic understanding of intelligence as a single unified cognitive ability that could be tested with standardized testing and universally improved through uniform curriculum in traditional schools was flawed. “I was claiming,” Gardner writes, “that all human beings possess not just a single intelligence (often called “g” for general intelligence). Rather, as a species we human beings are better described as having a set of relatively autonomous intelligences.”⁴⁵ For Gardner, true cognitive ability is better understood as a plurality of intelligences which are semi-autonomous and can be most effectively educated through diverse teaching methods and with individualized testing. This led to Gardner’s redefining intelligence in *Frames of Mind* as, “the ability to solve problems, or to create products, that are valued within one or more cultural settings.”⁴⁶

In *Frames of Mind*, Gardner defined seven multiple intelligences: musical, bodily-kinesthetic, logical/mathematical, linguistic, spatial, interpersonal, and intrapersonal. Gardner maintains: “Most writing about intelligence focuses on a combination of linguistic and logical intelligences. . . . However, a fuller appreciation of human beings

⁴³ Gardner, *The Theory in Practice* xi.

⁴⁴ Gardner, *The Theory in Practice* xii.

⁴⁵ Gardner, *Frames of Mind* xv.

⁴⁶ Gardner, *Frames of Mind* xxiv.

occurs if we take into account spatial, bodily-kinesthetic, musical, interpersonal, and intrapersonal intelligences.”⁴⁷

In the concluding chapter of *Frames of Mind*, Gardner touches on the implications of this theory for the field of Education. Gardner acknowledges that education was not his primary focus in this his initial writing on the subject of multiple intelligences. He wrote in the Introduction to the Tenth-Anniversary Edition: “My eyes were not beamed toward the classroom.”⁴⁸ Rather Gardner states that it was “mostly because of the funder’s interest, [that he] concluded the book with some pages that discussed possible educational implications of the theory.”⁴⁹

Yet it was within the field of Education that Gardner’s theory received its most hardy welcome. As Gardner says: “This decision (to include within that publication the implications of multiple intelligences on the field of Education) turned out to be another crucial point because it was educators, rather than psychologists, who found the theory to be of most interest.”⁵⁰

Gardner was initially quick to caution readers about the direct application of multiple intelligences to practical fields. Concerning the application of his theory to the field of education, Gardner writes: “No direct educational implications follow from this psychological theory; but if people differ in their intellectual profiles, it makes sense to take this variation into account in devising an educational system.”⁵¹ In fact, Gardner

⁴⁷ Gardner, *Frames of Mind* xv.

⁴⁸ Gardner, *Frames of Mind* xviii.

⁴⁹ Gardner, *The Theory in Practice* xii.

⁵⁰ Gardner, *Frames of Mind* xv.

⁵¹ Gardner, *Frames of Mind* xv.

admits to his initial shock at the interest in multiple intelligences within the field of Education. “I was amazed,” Gardner confesses, “at how many people said that they wanted to revise their educational practices in the light of MI theory. . . . I began to receive a steady stream of communications asking or telling me how to use MI theory in various kinds of schools.”⁵²

Yet, as time went by, Gardner realized the value of multiple intelligences for school. It was out of this interest from the field of Education that Gardner published *The Theory in Practice* in 1993. Gardner writes in the Introduction to this book: “I have devoted the bulk of my energies since 1983 to an exploration of the educational implications of the theory of multiple intelligences.”⁵³ In this book Gardner offers a capsulated version of the Multiple Intelligences Theory, outlines a general structure of a school system based on this theory, suggests assessment tools to take the place of standardized tests, and proposes ideas about the future applications of the Multiple Intelligences Theory.

Gardner’s primary point in this book is that children are unique. “Anyone who has spent a significant amount of time with children, whether as teacher, counselor, therapist, or family member,” Gardner believes, “will have been struck by the vast difference among children, including ones reared in the same family.”⁵⁴ While this seems like an obvious point to anyone who has been around children, the fact is that most schools function as if most children are essentially the same. Gardner claims that since the mid-Twentieth Century the cognitive distinctions among people in general and

⁵² Gardner, *Frames of Mind* xvi.

⁵³ Gardner, *The Theory in Practice* xiv.

⁵⁴ Gardner, *The Theory in Practice* 65.

children in particular had become “obscured in scientific psychology, and most especially, in that branch of psychology concerned with the measurement of intellect.”⁵⁵

Gardner believes that the popularity of his theory within the field of Education was due to that fact that it offered a corrective counterview that “categorized and celebrated the astonishing range of the human mind.”⁵⁶

In *The Theory in Practice*, Gardner makes the case that the educational system in the United States primarily engages only two of the seven multiple intelligences. This system therefore misses the opportunity to educate to and through most of the students’ intelligences. “My fundamental quarrel with the uniform view,” Gardner states, “comes from my conviction that it is based on a fundamentally flawed view of human cognition – one that I call ‘IQ-style thinking.’”⁵⁷ This “IQ-style thinking” is the result, in Gardner’s mind, of the use of standardized testing measures in evaluating learning and the development of an education system designed to improve scores on these instruments.

In *The Theory in Practice*, Gardner goes farther than just pointing out the deficiencies with educating to a unified mind. He offers ideas of what a multiple intelligence education would look like and suggestions on how to move a school’s education system toward a multiple intelligence model. Gardner’s goal for the application of multiple intelligences to education is an individual-centered education that takes seriously the differentiation in people’s minds and the belief that an individual’s education should be reflective of his/her personal cognitive make-up. Gardner states that multiple intelligences:

⁵⁵ Gardner, *The Theory in Practice* 66.

⁵⁶ Gardner, *The Theory in Practice* 66.

⁵⁷ Gardner, *The Theory in Practice* 69.

Should not in and of itself be an educational goal. Educational goals need to reflect one's own values, and these can never come simply or directly from a scientific theory. Once one reflects on one's educational values and states one's educational goals, however, then the putative existence of our multiple intelligences can prove very helpful. And, in particular, if one's educational goals encompass disciplinary understanding, then it is possible to mobilize our several intelligences to help achieve that lofty goal.⁵⁸

Perhaps the element of *The Theory in Practice* that could prove to be most helpful for the contemporary preacher and worship planner was Gardner's suggestion of five "entry points" (Narrational, Logical-Quantitative, Foundational, Aesthetic and Experiential) through which educators can introduce new material to diverse students' minds. Gardner claims "awareness of these entry points can help the teacher introduce new materials in ways in which they can be easily grasped by a range of students; then, as students explore other entry points, they have the chance to develop those multiple perspectives that are the best antidote to stereotypical thinking."⁵⁹ These entry points are "different ways that, roughly speaking, map onto the multiple intelligences."⁶⁰

Gardner's entry points are means through which a teacher or preacher can communicate to a specific intelligence or intelligences. For example, a preacher could use the entry point of narrational communication to speak to the interpersonal and intrapersonal intelligence. Likewise the preacher could use logical/quantitative communication to speak to the logical/mathematical intelligence. A table aligning the

⁵⁸ Gardner, *Frames of Mind* xviii.

⁵⁹ Gardner, *The Theory in Practice* 203.

⁶⁰ Gardner, *The Theory in Practice* 203.

nine intelligences currently identified with the seven entry points currently identified can be found on page 39.

Over the past two decades Gardner has continued to develop the concept of multiple intelligences. In 1999 he published *Intelligence Reframed: Multiple Intelligences for the 21st Century*. As the title implies, this book includes Gardner's reflections on the growth in popularity of this theory over the twenty years since he first published its idea in *Frames of Mind*, and offers ideas for the future development and application of the theory. Within this book Gardner offers a new definition of intelligence. As noted above, he originally defined intelligence as "the ability to solve problems or to create products that are valued within one or more cultural settings."⁶¹ In *Intelligence Reframed*, Gardner offers a new definition of intelligence: "I now conceptualize an intelligence as a biopsychological potential to process information that can be activated in a cultural setting to solve problems or create products that are of value in a culture."⁶² This subtle change emphasizes the need of a particular culture to both activate and evaluate the intelligence.

For Gardner, an intelligence is a semi-autonomous cognitive function that can solve problems or produce products of value within a given cultural setting. Given the way that Gardner defines intelligence, the ability to understand and use the subtle interplay in interpersonal communications requires a particular cognitive ability and that ability is valued and rewarded in our culture. Thus, "interpersonal" is defined as an intelligence. As Gardner says, it is a "biopsychological potential to process information

⁶¹ Howard Gardner, *Intelligence Reframed*, (New York: Basic, 1999) 33.

⁶² Gardner, *Intelligence Reframed* 33.

that can be activated in a cultural setting to solve problems or create products that are of value in a culture.” On the other hand driving a car well would be an ability and not an intelligence because this skill calls on many intelligences and experiences. Driving does not call on a single semi-autonomous biopsychological potential. Rather driving well draws on the bodily/kinesthetic, visual/spatial, interpersonal, verbal/linguistic and perhaps other intelligences. For this same reason logical/mathematical is an intelligence while being proficient at algebra or having the ability to teach elementary school math are skills that are derived from the logical/mathematical intelligence as well as other intelligences and certain training, experiences, and cultural recognized qualifications.

Based on this refined definition of an intelligence and eight criteria Gardner developed to judge the inclusion of an individual intelligence in the approved list of intelligences, Gardner evaluates three newly proposed intelligences (Naturalist, Spiritual, and Existential) pointing out strengths and weaknesses of each as a defined Intelligence. Gardner ultimately concludes that “naturalist” meets his standards for being defined as an “intelligence.” In Gardner’s opinion “spiritual” does not meet the qualifications to be defined as an "intelligence." As he states: “I think it best to put aside the term ‘spiritual,’ with its manifest and problematic connotations, and to speak instead of an intelligence that explores the nature of existence in its multifarious guises.”⁶³ Disqualifying “spiritual” from his approved list of intelligences, Gardner tests the “existential intelligence” against his list of criterion and determines at first that it “may well be admissible”⁶⁴ to the list of approved intelligences. He prefers its admission to the list of

⁶³ Gardner, *Intelligence Reframed* 60.

⁶⁴ Gardner, *Intelligence Reframed* 64.

multiple intelligences to the admission of spiritual intelligence and acknowledges that “existential intelligence scores reasonably well on the eight criteria.”⁶⁵ Yet Gardner ultimately decides against its addition to the list, being willing only to joke of the 8½ intelligences. In the end, Gardner acknowledges that he “cannot claim exclusive ownership of the concept of multiple intelligences,”⁶⁶ leaving the final decision on which intelligences should be included in the list to his readers.

In addition to examining these new intelligences in *Intelligence Reframed*, Gardner expands his list of entry points (those avenues through which a teacher can introduce new materials in ways in which they can be easily grasped by a range of students). In his previous writing, Gardner only speaks of five entry-points. In this publication, Gardner expands that list to include seven entry points: Narrative, Quantitative/Numerical, Logical, Foundational/Existential, Aesthetic, Hands On, and Social (169-171). As Gardner states, these entry points “can be roughly aligned with specific intelligences”⁶⁷ and thus become the means to teach to a specific intelligence. These entry points are helpful to the teacher, preacher or worship planner in considering how to communicate content to different intelligences within their audience. Below is a chart aligning Gardner’s nine intelligences with the seven entry points.

⁶⁵ Gardner, *Intelligence Reframed* 64.

⁶⁶ Gardner, *Intelligence Reframed* 66.

⁶⁷ Gardner, *Intelligence Reframed* 169.

Table 1 Intelligences and Entry Points

Intelligences	Entry Points
Verbal / Linguistic	Narrative
Logical / Mathematical	Logical, Quantitative/Numerical
Visual / Spatial	Aesthetic
Musical / Rhythmic	Quantitative/Numerical
Bodily / Kinesthetic	Hands On
Naturalist	Aesthetic
Intrapersonal	Foundational/Existential, Narrative
Interpersonal	Social, Narrative
Existential	Foundational/Existential, Narrative

Responses to the Multiple Intelligences Theory

During the past two decades scholars, educators and researchers have responded to Gardner's Multiple Intelligences Theory in a number of ways. In some cases this theory has been attacked and defended, but more often writers have sought to build on Gardner's work with multiple intelligences and apply that work to their own fields.

One writer who has sought to translate Gardner's theory to lay readers is Thomas Armstrong. In his 1993 book, *Seven Kinds of Smart*, Thomas Armstrong offers a practical interpretation of Gardner's theory. This book seeks to help readers understand their personal cognitive make-up through the lenses of multiple intelligences. Armstrong states that the goal of this book is to offer the reader "validation for the fact [s/he is] a highly gifted person."⁶⁸ In that way Armstrong sees the application of Gardner's theory as affirming of people who have been told by standardized testing and those who promote these tests that they are cognitively inferior to others. Armstrong, whose background is in education with learning disabled children, writes: "I was initially attracted to MI theory in 1985 when I saw that it provided a language for talking about the inner gifts of

⁶⁸ Thomas Armstrong, *Seven Kinds of Smart*, 2nd ed. (New York: Plume, 1999) 2.

children, especially those students who have accumulated labels such as ‘LD’ and ‘ADD’ during their school careers.”⁶⁹

In the first chapter of *Seven Kinds of Smart*, Armstrong offers an overview of Gardner’s theory and then spends a chapter exploring each of the seven intelligences, offering suggestions for how the reader can personally develop each intelligence. In 1999 Armstrong revised and republished *Seven Kinds of Smart* in response to Gardner’s publication of *Intelligences Reframed*. In this revised edition Armstrong included a discussion of Gardner’s two newly defined intelligences, naturalist and existential.

In addition to *Seven Kinds of Smart*, Armstrong has published several articles and books on the application of multiple intelligences to the fields of Education and Curriculum Development. These publications include *Multiple Intelligences in the Classroom* and the article in *Educational Leadership Journal* entitled, “Multiple Intelligences: Seven Ways to Approach Curriculum.” In *Multiple Intelligences in the Classroom*, Armstrong reviews Gardner’s theory in the language of educators and offers numerous checklists and charts to empower educators to apply Multiple Intelligences Theory in their teaching.

Armstrong is one of a handful of writers working on multiple intelligences whose work has Gardner’s endorsement. Gardner writes: “Thomas Armstrong was one of the first educators to write about the theory [of multiple intelligences]. He has always stood out in my mind because of the accuracy of his accounts, the clarity of his prose, the broad range of his references, and the teacher-friendliness of his tone.”⁷⁰

⁶⁹ Thomas Armstrong, *Multiple Intelligences in the Classroom*, (Alexandria, Virginia: Associates for Supervision and Curriculum Development 1994) vii.

⁷⁰ Thomas Armstrong, *MI in the Classroom* v.

David Lazear is another writer whose work has been endorsed by Gardner. Lazear has written extensively on the application of multiple intelligences in education and business. In his book, *Seven Ways of Knowing*, Lazear applies the Multiple Intelligences Theory to the field of Education. Like Armstrong, in the first chapter of this book Lazear summarizes Gardner's theory at a lay reader's level and then offers a chapter on each of the seven initially recognized intelligences. Unlike Armstrong, Lazear's primary aim is not to affirm the reader as intelligent. In that sense Lazear is not as concerned with helping his reader to recognize his/her cognitive potential in each intelligence. Rather, Lazear's aim is to explain the functions of each intelligence and then to suggest ways each can be used to teach and learn. In addition to *Seven Ways of Knowing*, Lazear has written several books related to the application of multiple intelligences in curriculum development and assessment.⁷¹

Robert Sternberg, a psychologist, psychometrician and author of the Triarchic Theory of Intelligence, has developed a plural cognitive theory along parallel lines with multiple intelligences. In his article, "Allowing for Thinking Styles," Sternberg writes about the multiple ways that people think and the limited effectiveness of teachers who only teach to one thinking style. Sternberg writes:

Teachers almost invariably teach and assess students in ways that benefit those with certain styles of thinking and learning but place many others at a marked disadvantage. Teachers and students alike confuse mismatches in styles of teaching and learning with lack of ability. Teachers can easily and comfortably expand their ways of teaching and assessing students to accommodate virtually all

⁷¹ See Bibliography.

thinking and learning styles. If they do, they will observe immediate and powerful increases in student performances.⁷²

While Sternberg does not mention Gardner's theory and has developed his own conceptions of thinking styles (what Sternberg calls the *Styles of Mental Self-Government*), he comes to many of the same conclusions related to the need for reform within the field of Education. These include the need for individual assessment and intentionality in teaching to the specific individual needs (learning styles) of the students. As he states, "teachers must accommodate an array of thinking and learning styles, systematically varying teaching and assessment methods to reach every student."⁷³

Over the past twenty years, brain researchers have made significant discoveries about how brains work. As these discoveries have been made, several scholars have sought to correlate new understandings in brain research with educational theories such as Multiple Intelligences. In 1995 Eric Jensen published *Brain-Based Learning*. In this book, Jensen offers brain research that complements many of the assumptions of Gardner's theory. Jensen writes concerning the validity of multiple intelligences: "It would be irresponsible to discount the use of these models (such as multiple intelligences) simply because the data that supports them is psychological and social, rather than biological in nature."⁷⁴ Jensen goes on to write concerning multiple intelligences and other similar theories: "Providing choice and multiple approaches in the

⁷² Robert J Sternberg, "Allowing for Thinking Styles," *Educational Leadership* Vol. 52, Num. 3 (1994): 36.

⁷³ Sternberg 38.

⁷⁴ Eric Jensen, *Brain-Based Learning*, Revised Ed. (San Diego: The Brain Store, 2000) 137.

learning environment is compatible with the brain's needs.”⁷⁵ Jensen offers this suggestion to teachers: “The simplest approach to the learning style debate is this: simply provide variety and choice.”⁷⁶

Other authors have published work applying multiple intelligences to the field of Education and Business. These include Linda Campbell, Thomas Hoerr, Kathy Checkly, Pat Burke Guild, Andrew Latham, and Doug McPhee.

Yet not every writer and researcher has given hardy approval to multiple intelligences. One researcher who has recently published strong words against Gardner's Theory of Multiple Intelligences is Joe Kincheloe. He has compiled and edited the book *Multiple Intelligences Reconsidered* which includes chapters from eleven authors (Peter Applebaum, Kathleen S. Berry, Donald S. Blumenthal-Jones, Gaile S. Cannella, Richard Cary, Joe L. Kincheloe, Jay L. Lemke, Marla Morris, Kathleen Nolan, Yusef Progler, and Danny Weil) who offer a progressive critique of multiple intelligences. Most of these writers were at one time believers in this theory but have grown to believe that multiple intelligences has not gone far enough in its promises to democratize education and the Western understanding of intelligence. Kincheloe writes:

The authors in this volume are especially concerned with the democratic and justice-related dimensions portended in Gardner's early articulation of MI.

Taking our cue from the concerns of many people of color, the poor, colonized individuals, and proponents of feminist theory, we raise questions about the tacit

⁷⁵ Jensen 138.

⁷⁶ Jensen 139.

assumptions of MI and its implications for both education and the social domain.”⁷⁷

These authors consider themselves to be *Postformalists*. As such they are “especially interested in modes of cognition that recognize the complicity of various academic discourses, psychology in particular, in the justification and maintenance of an inequitable status quo and an ecological and cosmological alienation from the planet and universe in which we reside.”⁷⁸ Kincheloe claims: “Gardner seems either unable or unwilling to trace the relationship of MI to these issues.”⁷⁹

As Postformalists, these writers tend to view the truth or value of an academic theory through its implications on the structure of power within the society. These writers believe that Gardner’s refusal to address the political implications of his theory makes this theory worthless and potentially dangerous. They believe this theory has and inevitably will be used by those in power to reinforce the status quo in education at the expense of the weak. Gardner, they claim, seems oblivious or unconcerned by this fact. Kincheloe believes “Gardner is not unlike many other upper-middle-class Americans in that he cannot imagine how dominant-power-inscribed psychologies and educational practices can harm individuals – especially those marginalized in some way by the dynamics of, say, race, class, or gender.”⁸⁰ This statement sums up most of Kincheloe’s critique of Gardner; what Kincheloe believes is Gardner’s unwillingness to read his cognitive theory in light of the misuse of power and the exploitation of the vulnerable.

⁷⁷ Joe L. Kincheloe, ed., *Multiple Intelligences Reconsidered* (New York: Peter Lang, 2004) 5.

⁷⁸ Kincheloe 6.

⁷⁹ Kincheloe 6.

⁸⁰ Kincheloe 9.

Kincheloe repeatedly beats this drum: “Power theory has eluded Gardner;”⁸¹ “throughout Gardner’s work there is no questioning of the supremacy of Western scientific thinking;”⁸² “Gardner’s refusal to connect his work on MI to the political and education attack on the victims of poverty and racial/ethnic prejudice manifest a specific value position.”⁸³ Finally, Kincheloe concludes by stating that this flaw in Gardner’s theory “will cause his work to be viewed more and more as a form of Eurocentric elitist psychological parochialism in the years to come.”⁸⁴

Kincheloe believes the ultimate purpose of educational psychology is to tear down the inequality within the educational system which in his mind is used to reinforce the racial, economic and gender inequalities in the wider Western culture. Because in Kincheloe’s mind, Gardner’s Theory only expands a biased educational psychological theory to include a few more intelligences, and thus only affirm the abilities of a few more individuals, it only works to reinforce the prevailing system of discrimination against the weak inherent in the educational system.

Other writers in this book offer slightly different critiques on multiple intelligences. Yusef Progler’s⁸⁵ concern with multiple intelligences is its compartmentalizing of education. He writes: “On the heels of hard-won gains in holistic education, the theory of multiple intelligences is re-compartmentalizing schooling by suggesting that a different curriculum can be developed for each intelligence, whereas

⁸¹ Kincheloe 8.

⁸² Kincheloe 11.

⁸³ Kincheloe 17.

⁸⁴ Kincheloe 20.

⁸⁵ Yusef Progler is Professor of International and Cultural Studies and Education at Zayed University in Dubai.

what is needed is a curriculum for the whole person.”⁸⁶ Richard Cary’s critique of multiple intelligences is that its claim to be based on scientific studies is in his mind untenable. He writes: “It is clear that Gardner is intent upon developing a scientific basis for the MI theory. But the science cited fails to distinguish MI theory from the g-theory that Gardner hopes to replace.”⁸⁷ This is perhaps the most damaging critique of Gardner’s Theory. Basically that is to say that in the end it is this Theory does little to replace scientifically biased unified intelligence theory Gardner had originally rejected.

The Application of Multiple Intelligences in Christian Education

Educators inside the church like those outside have sought to build on Gardner’s theory to improve teaching methods. Barbara Bruce is an example of a Christian Educator who has applied Gardner’s theory to Christian Education. Her books *Seven Ways of Teaching the Bible to Adults* and *Seven Ways of Teaching the Bible to Children*, suggest ways of incorporating Gardner’s theory into Christian Education to better communicate Christ’s message to people.

Bruce utilizes a similar style to that of Armstrong and Lazear. In *Seven Ways of Teaching the Bible to Adults*, Bruce devotes a chapter to define and apply each of Gardner’s identified intelligences. She offers ideas for “stimulating, incorporating, and transferring each intelligence”⁸⁸ to the context of teaching the Christian faith. In addition to the general application of Gardner’s theory to teaching, Bruce suggests forms of prayer associated with each of the intelligences and a Hebrew and Christian Testament (New

⁸⁶ Kincheloe 49.

⁸⁷ Kincheloe 91.

⁸⁸ Barbara Bruce, *Seven Ways of Teaching the Bible to Adults* (Nashville: Abingdon, 2000) 15.

and Old Testament) lesson plan targeting the communication preference of each specific intelligence. In this way Bruce seeks to not simply introduce Christians to the theory of multiple intelligences, but also to help Christian Educators to apply this theory in their work in Christian education.

In addition to her writing, Bruce is an active speaker and trainer of Christian Educators. Her seminars seek to model each of the intelligences so that she is not simply instructing about multiple intelligences but actively educating through multiple intelligences. During a seminar attended by this researcher, Bruce read a familiar Scripture text then led the participants through a series of activities that sought to illumine that text through the lenses of each of Gardner's seven initially identified intelligences.⁸⁹

Mickie O'Donnell is another Christian Educator who has sought to introduce multiple intelligences to Sunday School curricula.⁹⁰ His website offers a critique of traditional church Sunday School and offers suggestions for improving Sunday School teaching based on Gardner's theory.⁹¹ On this website, O'Donnell offers many suggestions for those creating Sunday School curriculum and leading Sunday School programs. Jose' Abraham De Jesus⁹² has written an article on the implications of Multiple Intelligences on Christian Education. In this article, De Jesus summarizes

⁸⁹ Barbara Bruce, "Seven Ways of Teaching the Bible to Adults," Faith Journeys Sunday School Training, Virginia Conference of the United Methodist Church, Annandale, Virginia, 9 September 2005.

⁹⁰ Mickie O'Donnell is the Executive Director of Children's Ministries in America, an organization that supports rotation model Sunday school curriculum.

⁹¹ "Multi-Dimensional Learning Environments: The Workshop Rotation Model and the Connection to Dr. Howard Gardner's Multiple Intelligences Theory," Ed. Mickie O'Donnell, July 2006
<<http://rotation.org/Micki.htm>> .

⁹² Jose Abraham De Jesus is the Director of Local Church Ministries for the United Church of Christ.

Gardner's theory offering interpretations on each of Gardner's approved intelligences. He refers readers to a Sunday School curriculum named *Bible Quest* that he writes "has been designed to use Gardner's Multiple Intelligence Theory."⁹³ De Jesus continues: "This curriculum [*Bible Quest*] is trying to address this issue by engaging the participants in activities that relate to varied intelligences and allow learners to choose those that better respond to their way of learning or cognitive domain."⁹⁴ The work that Christian Educators such as O'Donnell and De Jesus is making the Multiple Intelligences Theory applicable to teachers and Christian Educators in local churches.

Gary Thomas does not refer to Gardner's Theory in his book, *Sacred Pathways*, yet Thomas explores nine "Sacred Pathways" (Biblical and historical means for individuals to grow in their understanding of God) that correspond fairly closely with Gardner's nine multiple intelligences. Thomas' nine identified Sacred Pathways are: Naturalist, Sensate, Traditionalist, Ascetic, Activist, Caregiver, Enthusiast, Contemplative and Intellectual. The table below compares Thomas' Sacred Pathways with Gardner's multiple intelligences.

⁹³ Jose Abraham De Jesus, "Multiple Intelligences and Christian Education," *Recursos Educativos Cristianos: Christian Education Resource*, July 2006
<<http://www.receduc.com/christianeducation/christianedmenu.html>>.

⁹⁴ De Jesus.

Table 2 Intelligences and Sacred Pathways

Gardner's Intelligences	Thomas' Pathways
Naturalist	Naturalist
Music / Rhythmic & Visual / Spatial	Sensate
Verbal / Linguistic	Traditionalist
Existential	Ascetic
Interpersonal	Activist
Interpersonal	Care Giving
Bodily / Kinesthetic	Enthusiast
Intrapersonal	Contemplative
Logical / Mathematical	Intellectual

Thomas' writing makes the case that there is not one form of discipleship or one form of relating to God that is the Biblical or historical norm for Christians. Rather God's covenant people historically and Biblically had a variety of means of relating to God. Thomas associates these forms with the term "spiritual temperaments." He writes: "The focus on spiritual temperaments is an attempt to help us understand how we best relate to God so we can develop new ways of drawing near to him."⁹⁵ In much the same way that Gardner criticizes the North American education system that teaches to and assesses only one or two intelligences, Thomas laments the narrow approach that American evangelical Christianity has taught in relating to God. He writes: "As evangelical Christians we've confined ourselves to one tiny corner of the room, rather than living in a vast museum of spiritual opportunity."⁹⁶ Thomas organizes his book in a similar fashion to Armstrong's, *Seven Kinds of Smart*, allocating one chapter to describe each of the spiritual temperaments, offering suggestions on how that temperament can be

⁹⁵ Gary Thomas, *Sacred Pathways* (Grand Rapids: Zondervan, 1996) 17.

⁹⁶ Thomas 59.

utilized in the reader's spiritual or devotional life, and then offering a brief assessment to help the reader determine his/her own preferences related to the spiritual temperaments.

The Application of Multiple Intelligences to Preaching and Worship Design

Few publications exist on the application of Gardner's theory to the craft of preaching. One researcher who deals with the implications of multiple intelligences for preaching is Geoffrey Stevenson. In his paper, "Conceptions of Learning in the Preacher's Progress," Stevenson offers suggestions on ways to improve preaching through understanding cognitive development. Stevenson analyzes preaching through the lenses of multiple intelligences and other learning and cognitive theories. He acknowledges that for the most part "preaching clearly draws most particularly on the linguistic intelligence."⁹⁷ Yet Stevenson goes on to make the case that effective preaching must also draw upon the interpersonal, intrapersonal and spatial intelligences.⁹⁸ He does not deal with the significance of other intelligences in preaching, leaving the reader to infer that perhaps the other five or six identified intelligences have no relevance to preaching. While his approach does not go far enough in exploring all the multiple intelligences, it is an important first step in introducing Gardner's theory to the field of homiletics.

John Tornfelt's article, "Preaching and Learning Styles: How to Communicate So People Can Listen," does not deal directly with Gardner's theory but analyzes several different learning theories and their implications for preaching. Tornfelt's approach to

⁹⁷ Geoffrey Stevenson, "Conceptions of Learning in the Preacher's Progress." October 2003, Evangelical Homiletical Society. January 2007 <<http://www.ehomiletics.com/members/papers/03/papers03.php>> 5.

⁹⁸ Stevenson 6.

the application of learning theories on the craft of preaching is helpful. He offers this motivation for writing this article:

Homileticians have been concerned with communication theory with ample literature available on such issues as the process of communication, sermon structures, congregational awareness, and matters of delivery. One neglected factor has been learning styles which accounts for why people relate well to some sermons and struggle with other ones. Responses are not necessarily related to content but stem from the orientation of listeners.⁹⁹

Tornfelt warns that individuals sitting in the pews of our churches have different learning styles, what Gardner would call different intelligences. Tornfelt states:

“Preachers should expect [learning] styles to differ from one pew to the next and seek to minister in responsive ways.”¹⁰⁰ His article offers several personality and learning style matrixes as models for preaching toward the variety of listeners in the typical church.

Mary Love¹⁰¹ has completed research on the application of multiple intelligences to worship with her Worship Arts students at Hood Theological Seminary. She assigned her students the task of interpreting and communicating Psalm 23 through one of Gardner’s recognized intelligences. She then had her students present their work at a worship arts festival. Following this festival she published a compilation of her student’s

⁹⁹ John V. Tornfelt, “Preaching and Learning Styles: How to Communicate So People Can Listen,” Evangelical Homiletics Society, Jan. 2007 <<http://www.ehomiletics.com/members/papers/03/paper03.php>> 1.

¹⁰⁰ Tornfelt 7.

¹⁰¹ Mary Love is an Adjunct Professor of Christian Education at Hood Theological Seminary in Salisbury, North Carolina.

contributions.¹⁰² This publication contains a short introduction to Multiple Intelligences Theory and the collection of different students' interpretations and proclamations of Psalm 23 through different multiple intelligences. While most of the contributions have difficulty divorcing themselves from the linguistic intelligence so prevalent in oral speech and print language, Love's idea of challenging students to consider a familiar text through the lenses of a particular intelligence is novel.

Susan Huckaby completed a thesis project on the implications of teaching two of Gardner's intelligences (visual/spatial and bodily/kinesthetic) to worship participation in a mid-sized United Methodist congregation in Nashville, Tennessee. She states that the purpose for her thesis project was to, "enhance congregational participation in worship through education and the engagement of two multiple intelligences: the visual/spatial and the bodily/kinesthetic."¹⁰³ As part of her research, Huckaby used a variety of educational methods to seek to teach the congregation the importance of visuals and movement in worship. Before and after this training she surveyed the congregation to determine their appreciation for these aspects of the worship service. While the scope of Huckaby's research is narrowly focused on just two intelligences and her survey responses are subjective in nature, it is encouraging to see church workers seeking to apply Gardner's theory to enhance communication in worship.

Dan Harper¹⁰⁴ wrote an article about his experience in planning an alternative worship service based on Gardner's theory.¹⁰⁵ Harper planned this worship in the context

¹⁰² Mary A Love, *One Shepherd: Many Sheep* (Salisbury, NC: Hood Seminary, 2007).

¹⁰³ Susan Young Huckaby, "Enhancing Congregational Participation in Worship at Arlington United Methodist Church through Education and Engaging Multiple Intelligences," thesis, Institute for Worship Studies, 2006, <<http://www.tren.com>>.

¹⁰⁴ Dan Harper is a Unitarian Universalist clergy who ministered at First Parish in Lexington, Mass.

of a Unitarian Universalist congregation in Lexington, Massachusetts. Harper's worship service lasted for little more than one year and was never attended by more than 45 people. While the theology and context of this researcher's project is very different from Harper's context, Harper's research is helpful in illuminating how a worshiping community sought to apply all of Gardner's intelligences to a worship service. In this article, Harper describes how his team sought to intentionally communicate to each of the intelligences through a single worship service. Having summarized Gardner's Theory of Multiple Intelligences and literature related to its application to Christian education, preaching and worship design, this Literature Review concludes by reviewing Kim Miller's writing related to thematic multi-sensory worship planning.

Thematic Multi-Sensory Worship Planning and Multiple Intelligences

Within the United Methodist Church, no one has done more to promote thematic multi-sensory worship planning than Kim Miller and the Worship Design Team of Ginghamburg Church in Tipp City, Ohio. Miller has published several books on the subject including *The Handbook for Multi-Sensory Worship, Volumes One and Two* and *Designing Worship: Creating and Integrating Powerful God Experiences*. In *Designing Worship*, Miller offers a window into how the Design Team at Ginghamburg Church plans the multi-sensory worship experiences for which they are renowned. In so doing, she makes the case for utilizing worship forms that communicate a single theme to cognitively plural minds. In explaining the use of multi-media in worship Miller writes, "Mike [Slaughter, Lead Pastor at Ginghamburg Church] dreamed of worship services

¹⁰⁵ Dan Harper, *An Experiment in Alternative Worship*, March 2006, danharper .org, 27 June, 2006 <<http://www.danielharper.org/resource13.htm>>.

where storytelling and artistic imagery would invite worshippers to participate in the process, using their senses and powerful mental capabilities to encounter God more deeply.”¹⁰⁶ Unlike so many churches that use multi-media projectors in worship in a somewhat random or purposeless fashion, Ginghamburg intentionally utilizes multi-media as a means of communicating the central point of the sermon, often integrating media clips developed “in house” to illustrate the main idea of a weekend’s sermon. Miller states that “simply showing random pictures during a worship celebration does not effective storytelling make.”¹⁰⁷ Yet the use of multi-media screens is not the only creative form Miller advocates utilizing in communicating the message of Christ.

Though it is not clear that Miller is familiar with Howard Gardner or the Theory of Multiple Intelligences, it is clear that she understands effective communication. As an expert in communication, Miller advocates designing worship in a way that communicates a single theme or point to and through what Gardner calls the “entry-points” to diverse people’s intelligences.

For instance, Miller speaks of “Styling the Stage” by which she means “creating a fresh worship environment where the story, message, and theme of the weekend can be best expressed and lived out.”¹⁰⁸ What Miller advocates is appealing to the congregation’s visual/spatial intelligence through the aesthetic entry-point with the theme of the message.

¹⁰⁶ Kim Miller, *Designing Worship: Creating and Integrating Powerful God Experiences* (Loveland, Colorado: Group, 2004) 10.

¹⁰⁷ Miller 11.

¹⁰⁸ Miller 93.

Miller teaches the use of drama and multi-media in worship to point to the central theme of the message.¹⁰⁹ Through drama Ginghamburg communicates to the interpersonal and intrapersonal intelligences through the narrative entry-point. Miller writes: “Through digital storytelling, graphic imagery, worshipful art, mission moments, and myriad other forms, we can elevate this earthly form to an eternal function.”¹¹⁰

At Ginghamburg, they begin their music selection in the Worship Design Team with the question: “What is the vibe we’re going for here this week?”¹¹¹ That question and the results of their song selection indicate that Ginghamburg is not simply trying to pick songs whose lyrics are compatible with the message, but also seeking to utilize a rhythm and musical style that communicates the central message for that week. In so doing, the Ginghamburg design team is communicating to their congregation’s musical intelligence. Miller quotes Ginghamburg’s music director, Fran Wyatt, to make this point. “Churches need to realize that when they do the song,” Wyatt says, “they need to find the chemistry that will be created by their musicians and vocalists along with the speaker. The speaker is going to be a big part of what comes out; the speaker’s character and vision are going to be a part of the whole scene.”¹¹²

Miller advocates active congregational participation in worship. The Ginghamburg Design Team often asks congregants to turn and share with people sitting close to them on a specific topic related to the sermon. They invite the people to pray out loud or read a scripture in unison. They ask people to form small groups in the midst of

¹⁰⁹ Miller 97-111.

¹¹⁰ Miller 111.

¹¹¹ Miller 112.

¹¹² Miller 115.

the worship service to talk or pray together. They invite people to come forward to share in communion, or take a token as a reminder of a spiritual decision.¹¹³ In these congregational participatory acts, Miller and the Design Team are communicating to the bodily/kinesthetic and interpersonal intelligences through the entry-points Gardner identifies as “Hands On” and “Social.”

While Miller advocates creative use of multi-media in worship, she has not lost sight of the need for the spoken word. Miller writes:

Isn't it fascinating that through the centuries of Christendom, the spoken word has remained the single, most powerful form of persuading men and women of the truth about Jesus Christ? While God uses many creative art forms to enhance and enrich the message, we still need to hear someone convince us of the truth through the spoken word.¹¹⁴

Thus Miller encourages communication to and through the verbal/linguistic and logical intelligences and through the logical entry-point.

Finally, Miller points out the need in worship to help people communicate with God. “Prayer is two-way communication with God,”¹¹⁵ Miller writes. While Ginghamburg Church is known for its creativity in communicating God's message to people, Miller is clear to point out the importance of also helping people communicate with God. “No matter how we've heard from God,” Miller states, “we always create a time to talk back to God.”¹¹⁶ In this way, Ginghamburg intentionally seeks to connect

¹¹³ Miller 123-124.

¹¹⁴ Miller 132.

¹¹⁵ Miller 125.

¹¹⁶ Miller 125.

people with God through their existential intelligence and through the foundational/existential entry-point.

All of these aspects of the multi-sensory thematic worship service function as forms of communication to inform diverse minds. Miller quotes Mike Slaughter at this point: “The whole worship experience at Ginghamburg is built around the message, beginning with the word. For us, we think about the music, theme, and metaphor based on the word. It’s the interaction of all of these elements together.”¹¹⁷

While the development and application of Multiple Intelligences Theory has moved at a rapid pace outside the Church, inside the Church this theory has only begun to inform our communication. Still, those who understand effective means of communicating the gospel of Jesus Christ have either instinctively, or in response to Biblical models, developed their own methods of communicating God’s truth to diverse minds. Places like Ginghamburg Church have much to teach the Church about communicating to multiple intelligences.

¹¹⁷ Miller 135.

CHAPTER 4

PROJECT DESIGN: APPLYING MULTIPLE INTELLIGENCES TO LARGE CONTEMPORARY CHURCHES

This chapter will explain the research process used to test the application of Howard Gardner's Theory of Multiple Intelligences in two churches: one large and one mega contemporary in the United Methodist Church. This research consisted of two major sections. The first section is descriptive research conducted during the summer of 2006 at Christ Church (UMC) in Fairfax Station, Virginia.¹¹⁸ The second section is observational research completed during the summer of 2007 at Ginghamburg Church (UMC) in Tipp City, Ohio.¹¹⁹

Applying Multiple Intelligences Theory to Worship Planning at Christ Church

The object of this research was to plan worship services in which the expressed purpose was to communicate a Biblically derived homiletical idea through and to at least eight of Gardner's identified multiple intelligences. After these multiple intelligences services were designed, interviews were conducted with worshipers who attended to determine their effect. The expectation of this researcher was that by intentionally engaging most of people's intelligences with a single homiletical idea in a single worship service, this

¹¹⁸ This researcher was on staff at Christ Church as the Associate Pastor from June 2003 through December 2006. In that capacity he was given the opportunity to conduct research on the application of Gardner's theory to worship. Christ Church is a large contemporary United Methodist Church with an average weekly worship attendance of about 650 people.

¹¹⁹ Ginghamburg Church (UMC) is a mega church with an average weekly attendance of about 4500 people. It is nationally known as a leader in multimedia and multisensory worship. Kim Miller, Creative Director of the Worship Team extended an invitation to allow this researcher to study Ginghamburg's worship services and design process from July 12-17, 2007.

idea would be communicated clearly to individuals with different cognitive abilities and preferences. For example, within a single worship service, some people would receive the homiletical idea most clearly through the musical intelligence while others would hear that same idea most clearly through a bodily/kinesthetic intelligence. The following is a description of the design process employed to develop these worship services, conduct interviews, and gather feedback.

The setting for this research was a large contemporary congregation in Fairfax Station, Virginia. Fairfax Station is a suburb of Washington D.C. about twenty miles from the city center. Christ Church has an average weekly worship attendance of about 650 people. It has three identical weekly worship services on Sunday mornings each of which is contemporary. All of these services tend to have a seeker-sensitive feel. Demographically this congregation reflects its surrounding community which is economically affluent, highly educated, and about 85% Caucasian. The majority of the congregants are part of the Baby Boomer generation, with a few people who are older than Baby Boomers and a sizable minority that are part of Generation X and younger. A significant number of those in worship are seekers or new believers.

The first step in this research was to survey the congregation to find volunteers willing to support this research. Announcements were printed for two consecutive Sundays on the *Connection Card* response stub in the Sunday worship bulletin. Those volunteering to assist with this research were given two options of ways they could serve.

Volunteers were first given the option of participating in what was called the Multiple Intelligences Worship Planning Team. Those interested in this option were cautioned that this was a high commitment opportunity intended for those who could participate in five to

ten weekly meetings during the summer, complete outside reading on Gardner's theory, and perform interviews with worshipers following the multiple intelligences services.

The second opportunity offered to volunteers interested in assisting with this research project was to serve as part of the Worship Feedback Group. Worshipers interested in volunteering to serve in this group were told that their involvement would be limited to attending one or both of the worship services planned by the Multiple Intelligences Worship Planning Team and then making themselves available to be interviewed about the effectiveness of the worship service(s) they attended.

The Multiple Intelligences Worship Planning Team met seven times during the summer of 2006 for approximately ninety minutes per meeting. During these meetings they covered several topics.¹²⁰ First, this researcher taught the team a basic understanding of Howard Gardner's theory. There were several volunteers on the team who were already familiar with the theory and one person who had received significant training in this theory and its application to business consulting. Those already well versed in Gardner's theory became a resource for teaching others in the group.

Second, the Multiple Intelligences Planning Team discussed the implications of the Multiple Intelligences Theory on worship. During this phase of training the Team studied books and articles that related the Multiple Intelligences Theory to Christian Education and Discipleship. Additionally this team studied Scripture passages that seemed to show how God communicated to multiple intelligences.

Third, with the support of the Christ Church Worship Design Team, the Multiple Intelligences Worship Planning Team planned two different worship services that

¹²⁰ See Appendix1: Multiple Intelligences Project Planning Group Schedule.

intentionally sought to include elements that communicated the Homiletical idea of a Biblical passage through and to at least eight of Gardner's identified multiple intelligences. These services were held on the Sundays of August 13 and August 20, 2006. On each of these Sundays all three worship services were identical.

Finally, this group gathered feedback about the effectiveness of the worship services they planned by interviewing members of the Feedback Group. After conducting one-on-one interviews with members of the Feedback Group, members of the Planning Team shared this information with this researcher and the other members of the Planning Team in both written form and in two group discussions.¹²¹

Members of the Feedback Group simply attended the worship services that were designed by the Multiple Intelligences Worship Planning Team and shared feedback in an interview with a member of that Planning Team. As part of this feedback, participants in the Feedback Group were asked general questions about themselves and their perception of the typical worship services at Christ Church and then they were asked specific questions related to the Multiple Intelligences planned services. They were asked to articulate the main idea of the sermon in their own words. They were then asked to identify which elements in the worship service most clearly communicated that main idea to them. The interviewer was given a list of worship elements that they could suggest to the interviewee to prompt his/her memory. Finally, they were specifically asked if they found any of the newer elements of the worship service (those introduced from the Multiple Intelligences research) helpful or distracting in communicating the main idea of the message.

¹²¹ See Appendix 3: Worship for Multiple Intelligences Feedback Interview Forms

In total the Worship Planning Team conducted twenty-six interviews. There were ten interviews conducted for the worship services held on August 13, 2006 and sixteen interviews conducted for the worship services held on August 20, 2006.¹²²

During the final two meetings of the Multiple Intelligences Worship Planning Team, members shared feedback from these interviews. During this meeting they turned in their written feedback on the interview forms provided and shared informal feedback in dialogue with the rest of the group. Some of the interviews lasted for more than thirty minutes, others were closer to ten minutes in length, but most went deeper than the responses on the printed interview sheet. By discussing the informal feedback the Multiple Intelligences Planning Group members were able to consider the implications of worshipers' responses, exploring not only interviewees' responses to questions but the potential motivations for those responses. This discussion time allowed the interviewers to develop their own opinions of the interviewees' experience and rationale behind their answers. After receiving the feedback from these sessions, this researcher compiled the written feedback in spreadsheet form and wrote conclusions based on the oral feedback.

These conclusions will be explored in the "Outcomes" Chapter (Chapter 5) of this thesis project.

Analyzing Multi-Sensory Worship at Ginghamburg Church Through the Lenses of Multiple Intelligences

The second section of research conducted as part of this project was observational research conducted at Ginghamburg Church (UMC), in Tipp City, Ohio.¹²³

¹²² See Appendix 4: Multiple Intelligence Service Interview Responses.

Ginghamsburg Church is known nationally as a model church for its utilization of multiple media and creativity in generating multisensory worship experiences that communicate Biblical ideas to worshipers and seekers. The goal for this research was to use the multisensory worship services at Ginghamsburg Church as a case study to observe how a church renowned for its creativity accomplishes its ministry through the lenses of Gardner's theory.

Though the Ginghamsburg worship design staff does not consciously attempt to apply Gardner's theory in their worship planning, the worship services they design share many similar characteristics with the worship services that Christ Church's Multiple Intelligences Worship Planning Team had intentionally structured around Gardner's theory. These characteristics include the use of thematic design of the worship space and themed video clips and background (engaging the visual/spatial intelligence), dialogical elements in the preaching (engaging the interpersonal intelligence), integration of intentional melodies and rhythms in the sermon and other parts of the service (engaging the musical intelligence), and use of quiet reflection times (engaging the intrapersonal and existential intelligences). The Ginghamsburg Worship Design Staff was unfamiliar with Gardner's Multiple Intelligences Theory and had made no attempt to intentionally apply the Multiple Intelligences Theory to their worship design, yet, as practical experts in communicating Biblical ideas in worship, they instinctively designed worship in a way that fits within Gardner's theory.

¹²³ In July 2007 Ginghamsburg Church allowed me to attend worship and media planning meetings, observe the worship services, and interview worshipers and staff about the worship design and their experience in worship.

The goal of this observational research was to analyze Ginghamburg's worship services and worship design process through the lenses of the Multiple Intelligences Theory. In order to accomplish this goal this researcher attended four worship planning meetings, observed and analyzed ten worship services in seven different worship venues, and interviewed several worshipers and worship design staff. This research illustrates the "how" of constructing worship services that speak to multiple intelligences in a contemporary church setting.

Kim Miller is the Creative Director of the Worship Team at Ginghamburg Church. Her book, *Designing Worship: Creating and Integrating Powerful God Experience*, explains the process that the Ginghamburg Worship Design Team uses to plan worship services and illustrates the outcome of this process by giving transcripts and outlines of Ginghamburg's worship services.¹²⁴ Based on Miller's writing in *Designing Worship*, the Design Team meets each Wednesday at 9:15 a.m. to develop the complete outline (what Ginghamburg calls the *Script*) for their weekend worship services. Miller writes that these design meetings can last until 3:00 p.m.

During the Design Team meeting, the team leader, pastor, musicians, technicians, word weavers, and stage designers all share input that will craft the weekend worship services. The staff of Ginghamburg Church believes that designing worship as a team is a critical element to the success of creative communication in worship. The Ginghamburg Design Team meeting begins with what Miller calls "Warm-up." Warm-up is the time when members of the team share informally about their lives. Following the Warm-up, the meeting moves to a "Debrief" of the previous week's worship services.

¹²⁴ A more complete review of Kim Miller's book can be found in Chapter 3 of this thesis project beginning on page 53.

Miller reviews the elements of the past worship services and members of the team share what they “felt worked, how the congregation connected, and whether anyone has heard reports about the experience from outside the team circle.”¹²⁵ This debrief time is spent analyzing elements that successfully communicated the main idea during the past week’s worship services and analyzes the places and causes of communication breakdown. Ginghamburg Church is always trying to learn how to better communicate with its congregation in worship.

Following the Debrief, the pastor responsible for preaching the message for the upcoming week shares the exegetical idea from that passage and begins to offer suggestions of where s/he believes this idea will transfer into applications for the congregation. Miller calls this portion of the meeting, “Wrestling with the Word.” She writes, “Mike (the primary preaching pastor) simply articulates the primitive form of the upcoming message in the best way he can. . . . After hearing the word and throwing our first responses out on the table, the wrestling begins.”¹²⁶ Discussion takes place around the table about what this message means and what it will mean to those in the congregation that weekend. This discussion leads to the fourth part of the Design Team Meeting, what Miller calls, “Determining the Felt Need.” They begin their discussion of the felt need with the question: “What is the human baggage we bring to this divine message?” The team will discuss this question until they agree “on a felt need that will draw people in.”¹²⁷ Miller writes that no matter how long it takes, they do not move

¹²⁵ Kim Miller, *Designing Worship: Creating and Integrating Powerful God Experiences* (Loveland, Colorado: Group, 2004) 43.

¹²⁶ Miller 45.

¹²⁷ Miller 45.

forward in planning the service until they have clearly identified the felt need. She argues that the identification of the congregation's felt need is what should drive the whole of worship planning. Miller writes: "We can start feeding our people's hearts and minds long before the sermon by considering and addressing their felt needs through songs and silence, prayer and participation, humor and hard questions, drama and digital storytelling."¹²⁸

After the identification of the felt need, the Worship Design Team moves on to what Miller calls, "Naming the Elements." On one of the large Plexiglas boards suspended on the walls of the room, someone writes a simple list of elements that will guide the weekend's worship celebration:¹²⁹

- Word: (The Scripture passage for the week.)
- Felt Need: (The human issue we bring to this topic.)
- Desired Outcome: (The goal the team will strive to achieve in the worship celebration.)
- Theme: (The title we give to the weekend's message.)
- Look: (The objects, images, processes, or experiences that support the message visually.)

At this phase of the meeting, the Worship Design Team will first determine its "Desired Outcome" for the worship services. How do they hope the congregation will respond to this worship experience? If this worship experience is successful what actions will it lead individuals within the congregation to take?

¹²⁸ Miller 46.

¹²⁹ Miller 47.

Once the Desired Outcome has been determined, the Design Team begins to discuss the “Theme” and the “Look” for the services. At this point members of the Team simply brainstorm ideas of Themes and Looks that they believe could help produce the Desired Outcome they seek. Miller calls the theme the Design Team’s “marketing tool.”¹³⁰ She explains that this theme “goes on our Web site . . . it is displayed on the screen, in the bulletin, in the message CDs, and in the message notes. It is ingrained into our congregation’s brains, and that’s why we work so hard on creating it.”¹³¹ The look seeks to visually communicate this theme.

After the Word, Felt Need, Desired Outcome, Theme, and Look have all been determined, the Worship Design Team moves to the final step in the design process, what Miller calls, “Designing the Structure.” “With the elements set in place,” Miller writes, “we move on to work on the structure of the worship celebration. What music, drama, or other multisensory means will we use to communicate these elements in worship?”¹³² Here the Team brainstorms music and media (including video clips, digital storytelling, and real-life “from the street” forms). They also consider potential dramatic elements (dramatic readings, monologues, Scripture reading, Bible storytelling through song, etc). Finally, the team will structure all of these elements in an intentional order that complements the Desired Outcome for the services. This completes their outline of the script for the weekend’s worship services.

¹³⁰ Miller 47.

¹³¹ Miller 47.

¹³² Miller 49.

The purpose of reviewing Ginghamburg's worship design process is to analyze this process as a model of how to design multiple intelligence planned worship services. This analysis can be found in Chapter 5 of this thesis.

This researcher's on-site study of Ginghamburg Church began on Friday, July 13, 2007. The first part of this on-site research was an observation of what Ginghamburg calls their Friday "Micro Team" meeting. The Micro Team includes all of the leaders (staff and unpaid servants) responsible for the media, music and message for that weekend's worship services. During the Micro Team meeting, this group of eight to twelve people meets to hear the preacher's finished message and put the finishing touches together to fill in the worship service script.

On Friday, July 13, 2007 the Ginghamburg Micro Team was scheduled to meet at 11:00 a.m. There were nine people present at this Micro Team meeting, (Kelechukwu Oparah, "Chu", Worship Venue Producer; Dan Bracken, Digital Media Creator; Matt, Venue Worship Leader; Greg, Video Design Creator; Kim Miller, Worship Creative Director; Mike Bowie, Teaching Pastor; Mike Slaughter, Lead Pastor; Kevin Applegate, Director of Cell Group Ministry; Paul Jones, Director of Adult Music and Sound; and this researcher.)

The Micro Team met around a table in a room that houses the Media Staff offices. This is the same room where the Worship Design Team met two days earlier. Two walls of this room are covered with four foot by three foot sheets of semi-clear Plexiglas utilized as large dry erase boards.¹³³ There were five such boards. The first of these boards contained a chart listing the next eight weeks of sermon topics, Scripture texts,

¹³³ Pictures of these Plexiglas signboards are in Appendix 6.

music and media. The second of these Plexiglas boards contained an outline of that week's worship services. It included the words "Theme," "Word" (Scripture text), "Felt Need," "Desired Outcome," and "Visual Theme" (which would become the basis of the platform design and the background for the digital slides and video production) down the left edge of the board. The rest of the top half of this board was filled with descriptions of each of these components for worship. The bottom half of this second board contained space where some crude graphic representations had been drawn and ideas written that were central to that week's worship services.¹³⁴ The third board contained a graph of the lead positions for that weekend's worship services. There were a list of names under the heading of Saturday and another list under the heading of Sunday, each aligning with a lead job responsibility listed on the left side of the graph. The fourth board contained a worship order for the services for that weekend with names of individuals responsible for each of the elements in the worship services and a very brief description of those elements. The fifth and final board contained a brainstorming list of words and themes for the current thematic worship series Ginghamburg was planning.

Kim Miller began the Micro Team meeting by asking that a word of appreciation be extended to the "Host Pastors."¹³⁵ Michael Slaughter informally began the discussion by asking different members of the team, including this researcher, questions about their personal lives, offering comments about his own life, family and hobbies. This small

¹³⁴ The full Worship Design Team had met in this same room on Wednesday of that week to formulate this worship service outline. The Micro Team is used to fill out each of the elements and assure their congruency to the theme, metaphor, and desired outcome.

¹³⁵ The "Host Pastors" are those individuals charged with the responsibility of leading the worship services in the alternative venues. Most of the individuals are what Ginghamburg calls "Unpaid Servants", (lay people who are not on staff with the Church). The culture of Ginghamburg Church demands a significant commitment from these Unpaid Servants, but also seems to intentionally honor their vital role in ministry and look for opportunities to encourage their service individually and collectively.

talk, which Miller calls “Warm-up,” seemed to last about fifteen minutes. Unannounced and almost unnoticed, Slaughter began to steer the conversation toward his sermon for that weekend. Given that Slaughter’s sermon began with a lengthy personal illustration about marriage and the extreme conversational tone with which he rehearses the sermon, there was no perceptible change in tone or mood between the informal conversation between co-workers and the presentation of a sermon for that weekend. The only sure way to discern that this was the “sermon” itself and not small talk was by referring to the photocopied sermon outline provided. Periodically as Slaughter reviewed the sermon, he would look directly at people sitting around the circle and address specific questions to them, often times calling them by name. On some occasions those whom Slaughter addressed interpreted his questions as rhetorical and simply replied with a nod or a smile, on other occasions they would respond with an audible answer. Slaughter did not seem to be troubled by this interruption; on the contrary he appeared to prefer the verbal response. Like a comedian who plays off of the energy of the audience he seemed energized by the dialogue in this meeting. (The same was true when Slaughter preached before nearly a thousand people; he seemed to gain energy from dialogue with his congregation. During his sermon he would often call people in the congregation by name, asking them questions. Slaughter seemed eager to respond to individuals who shouted responses to him and he never seemed annoyed when individuals from the congregation gave verbal responses to what could have been interpreted as rhetorical questions.)¹³⁶

¹³⁶ When asked about the use of dialogue in preaching, Slaughter remarked that he has modeled his preaching after professional comedians. When preaching, he appears to use the audience’s responses to help guide his communication.

When Slaughter finished presenting his sermon, those around the table offered suggestions for changing illustrations or reworking the wording in one of the sub points. Following this dialogue there was a discussion about appropriate pictures for the slides that would be projected on the screen in the worship center during the message. Kim Miller led a discussion about the wording for the “Call to Worship.” After several ideas were bounced around, it was decided by informal consensus that the phrase, “What’s In Your Wallet” would be the theme for the call to worship. Kim Miller offered to write the “Call to Worship” around that theme. There was a discussion about the video that would be shown as part of the sermon. After viewing the video, suggestions were made on adapting it to more closely match the point of the message. There was some discussion about changing the words of one of the worship songs to make it more appropriate for these worship services.

Throughout the weekend this Micro Team would meet. Sometimes additional people would be added to its meetings. In addition to the Friday meeting, they met Saturday afternoon, Saturday evening, and Sunday morning. The purpose for these additional meetings was evaluate and further refine the worship service throughout the weekend to best communicate the message. Each time they met they would review the sermon and the elements of the worship services. Members of the design team would ask questions and make suggestions to seek to better unify the message around the Desired Outcome. Questions such as: What worked? What enhanced the point we are trying to make? What got in the way? What needs to be taken out? What needs to be added or adapted? Transitions were tweaked. The sermon was modified. Background slides were changed. Some elements were expanded, others condensed or deleted. These meetings

seemed to act as glue to hold all the different elements of the services and all of the different individuals responsible for those elements together. If there was any part of the service out of sync with the Desired Outcome these meetings offered an opportunity to pull them back together. At the Saturday evening Micro Team Design Meeting it was also determined which parts of the message and what elements of the service would be cut or maintained on video for the abbreviated sermon time in different venues. Some of the venue services show the sermon by video and among these some receive an abbreviated sermon to allow more time for additional elements. More will be explained about these services in Chapter 5.

The main idea of this service was, “Commitment at its most basic level is economic: trust God with your resources.” The Desired Outcome was, “To trust God’s provision and assume responsibility.” This was taken from the text of Nehemiah 10:32-34. The title for that weekend’s worship services and sermons was, “[re]prioritize: the law of the firstfruits.” As stated above, the purpose of reviewing Ginghamburg’s worship design process in such detail is to analyze this process as a model of how to design multiple intelligence planned worship services. This analysis will take place in Chapter 5 of this thesis.

Having reviewed Ginghamburg’s worship design method, this thesis will now outline two additional parts of research conducted on site at Ginghamburg. More detail and analysis of each of these parts of research can be found in Chapter 5.

The second part of the research conducted at Ginghamburg Church was observation research conducted on the Ginghamburg’s worship services. Ginghamburg currently conducts fifteen worship services. Of these fifteen worship services

Ginghamsburg offers seven distinct venues for worship.¹³⁷ In the scope of this research I attended ten worship services in a single weekend including at least one in each of the seven different venue services. Every worship element of each of these services was analyzed through the lenses of Gardner's theory to determine the intelligence engaged, whether that element was used to communicate the main idea of the message, if so, how it communicated that idea to a specific intelligence, and the observable result of that element on the worshipers and the feel and flow of the worship service.¹³⁸ The results of this research and the conclusions based on these results can be found in Chapter 5 of this thesis.

The third piece of the research conducted at Ginghamsburg was informal interviews conducted with worshipers who attended the different worship services. These interviews followed a similar structure to the interviews conducted at Christ Church which are described in Section One of this Chapter but tended to be more informal. Those participating in interviews did not volunteer through a formal process offered by the church. Rather this researcher was granted permission by Ginghamsburg staff to casually speak to worshipers about their experience in the worship service. Several of these worshipers were contacted later by phone for a more in-depth interview.

Those worshipers interviewed were asked to articulate in their own words what they thought was the main idea intended to be communicated through the worship service. If the interviewee was able to roughly articulate the main idea of the service they were then asked to describe which worship elements most clearly communicated that idea

¹³⁷ The researcher counted seven distinct venues. Five of the worship services are house churches each with a different host and address. For the purposes of this research house churches were as one venue.

¹³⁸ Spreadsheet analysis of each of these services can be found in Appendixes #8.

to them. Nine interviews with worshipers were conducted. The goal of these interviews was to poll a sample of worshipers to discern general feedback of worshipers' perceptions of communication in the worship services as related to the application of the Multiple Intelligences Theory.

The scope of this research project and the accessibility offered by Ginghamburg Church did not allow for a scientifically measured survey of an extensive population. The feedback from these interviews is integrated into the analysis of each worship service that is found in Chapter 5.

CHAPTER 5

PROJECT OUTCOME: APPLYING MULTIPLE INTELLIGENCES TO LARGE CONTEMPORARY CHURCHES

This chapter will examine the outcomes of the research conducted on the application of Howard Gardner's Theory of Multiple Intelligences to preaching in large contemporary congregations. The first section of this chapter will describe the outcomes of the research conducted on the application of the Multiple Intelligences Theory to worship design at Christ Church in Fairfax Station, Virginia. This section will make the case that using Gardner's theory as a guide in worship planning can offer benefits to contemporary worship design teams that are attempting to communicate Biblical ideas to cognitively diverse congregations. The second section of this chapter will analyze the worship services and their design process at Ginghamburg Church in Tipp City, Ohio, through the lenses of Gardner's Multiple Intelligences Theory. The concluding section of this chapter will offer implications of this research for worship design teams in large contemporary congregations that seek to communicate Biblical ideas to multiple intelligences.

Outcomes of Research at Christ Church

As explained in Chapter 4, the research at Christ Church focused around developing a Multiple Intelligences Worship Design Team that studied the implications of multiple intelligences on worship planning and then planned two different weeks' worship services (six worship services in all) modeled after Gardner's Theory. The goal of these services was

to communicate a Biblically derived homiletical idea through worship elements that intentionally targeted eight of Gardner's nine multiple intelligences in each of these worship services. The hypothesis of this researcher was that by communicating a single homiletical idea through and to different multiple intelligences, cognitively diverse people in the congregation would comprehend that idea through different worship elements. The process used to develop the Multiple Intelligences Worship Design Team and the process used by that team to plan these worship services are described in Chapter 4.

Following the worship design process outlined in Chapter 4, these worship services were conducted on August 13, 2006 and August 20, 2006. Individuals were identified prior to these worship services who volunteered to attend the worship services and share feedback with the Multiple Intelligences Worship Design Team.¹³⁹ As part of this feedback, members of the Feedback Team were asked general questions about themselves and the worship services they normally attended and then specific questions related to the multiple intelligence planned service they attended. They were asked to identify the main point of the sermon and worship service they attended and state that idea in their own words. Then they were asked to identify which elements in the worship service most clearly communicated that main idea. Finally, they were specifically asked if they found any of the newer elements in worship, those introduced in response to the Multiple Intelligences research, helpful or distracting in communicating the main idea of the message. In total, the Worship Planning Team conducted twenty-six interviews. Ten of these interviews were conducted for the

¹³⁹ Worship for Multiple Intelligences Feedback Interview forms can be found in Appendix 3.

worship services held on August 13, 2006 and sixteen interviews were conducted for the worship services held on August 20, 2006.¹⁴⁰

The feedback from these interviews shows a wide distribution of what individuals found helpful or distracting in each of the worship services. The homiletical idea for the worship services held on August 13, 2006 was, “Christ has set us free to live.” This idea was derived from the Biblical text of Galatians 5:1-15. The feedback from the services held on that date indicated that nine of the ten worshipers interviewed were successful in approximately articulating the main point (homiletical idea) of the worship service. Yet when asked which element of the service most clearly communicated that main idea, answers widely varied. Of the nine worshipers who could correctly identify the homiletical idea, three worshipers pointed to the personal sermon illustrations as the most significant element in communicating the main idea. On the other hand, three different worshipers identified a video element with a song as most helpful in communicating the main idea of the service.¹⁴¹ One worshiper stated that it was the reflection element where worshipers were asked to write answers to reflection questions on a magnet that most communicated this idea to her.¹⁴² Two worshipers stated that it was the sermon that most clearly communicated the main idea to them.

¹⁴⁰ A spreadsheet summarizing the results of these interviews is presented in Appendix 4.

¹⁴¹ This video element included a video projected on the two large screens in the front of the worship center that told a story related to a song sung by the band. The song was David Crowder’s *Make a Joyful Noise to the Lord*. This worship element took place at the same time that the offering was being received. The video communicated the story of an office worker who escapes from his dreary job for a spiritual experience. The scenes on the video were interspersed with scripture references (Romans 6:13, 2 Sam 22:47, and Ps 71:23), giving the impression that the means to a similar freeing spiritual experience was faith in Christ. This video is available for purchase or preview at www.shoutable.com.

¹⁴² During the service, worshipers were asked to reflect on what was preventing them from living free in Christ and to write their answers on a magnet that they could post on their refrigerator at home. This element was designed to communicate the homiletical idea to the intrapersonal and existential intelligences.

After being asked what part of the worship service most clearly communicated the main idea of the service, those being interviewed were asked specifically which of the new worship elements, those elements added by the Multiple Intelligences Worship Design Team, were most or least helpful in conveying the central message of the sermon in another form. The choices offered to those being interviewed were (1) the physical movement associated with the sermon application,¹⁴³ (2) the personal reflection time with the refrigerator magnet,¹⁴⁴ (3) the *Freedom* video playing with the special music,¹⁴⁵ or (4) the prayer room available after the service for reflection and Spiritual counseling. The worshipers' responses to these questions are illuminating. They revealed the diversity worshipers' perceptions to the same message.

Two worshipers singled out the reflection time with the magnets as the most helpful of these new elements in communicating the sermon message in an alternate form, while two different worshipers identified this element as the least helpful or most distracting element. Similarly, two worshipers identified the physical movement associated with the message as the most helpful new element in the service while six of the worshipers found it the least helpful or distracting. It is possible that these worshipers used the category of distracting to mean distracting from their enjoyment or comfort with the worship service rather than distracting from the communication of the message. One interviewee, a sixty year old

¹⁴³ In this element, at the end of the sermon, worshipers were asked to stand to physically act out the major points of the message. First they were asked to stand in a firm position. Then they were asked to strike a running pose. Third they were asked to walk in place. Finally they were asked to put their arms out as a symbol of love. With each of these poses the preacher reminded them of the freedom believers have (1) To Stand in Christ, (2) To Run to God's Righteousness, (3) From Stumbling Over Grace, and (4) To Live out Christ' Love.

¹⁴⁴ During the application portion of this sermon worshipers were asked to write ways that they sensed freedom in Christ, or needed freedom in Christ, on a refrigerator magnet.

¹⁴⁵ The video, set to the song *Make a Joyful Noise*, by David Crowder, is available from The Shoutable Store, Freedom Video – Volume 4, produced by Highway Video.

female, stated, “I was not thrilled with the exercise.... I felt stupid.” Another interviewee, a 48 year old female, said it “felt silly.” On the other hand another interviewee, a fifty year old female said, “acting out [the sermon] was good.” And a 44 year-old male interviewee who called the physical movement the most helpful said, it was good to “make us get out of our comfort zone for a minute and realize that we spend too much of our life in a comfortable place.”

Feedback from these interviews reinforced this researcher’s hypothesis that different people respond to different types of worship elements in very different ways. There are probably a number of factors that condition people to respond in different ways, but according to educational psychology, one of those factors can be explained by Gardner’s Multiple Intelligences Theory.

The interviews conducted after the August 20, 2006 worship services produced a similarly wide distribution of responses. Sixteen worshipers were interviewed following those services. Of the sixteen people interviewed, only nine could clearly articulate the homiletical point of the message correctly. Four others were close and three were not in the ballpark.

Among those who could correctly identify the main point of the message, two believed the children’s video played at the beginning of the sermon was the worship element that most clearly communicated the main idea of the message.¹⁴⁶ Five of the worshipers who were able to identify the homiletical idea singled out the costume worn by the preacher, and its use as a sermon illustration, as the most important in communicating the main idea of the

¹⁴⁶ This element involved a video of children in the Christ Church Summer Camp answering the question of what superhero they would want to be. It was used to introduce the sermon and reinforce the theme of “God’s Super Power for Living.”

message.¹⁴⁷ Two of those worshipers identified the music and video segment as the element that communicated the main point of the message most clearly,¹⁴⁸ and one worshiper who correctly identified the main idea of the service believed the reflection questions, called the “Doggy Bag” section of the sermon notes, was most important in communicating the homiletical idea.¹⁴⁹

When asked specifically which of the newer elements included in the service by the Multiple Intelligences Team were most helpful and least helpful in communicating the main idea, the responses were equally diverse. Interviewees were asked to choose between five elements (the themed greeting time, an interview like interaction between the pastor and two of the worship leaders, a video which featured children responding to a question about superpowers, an expanded reflection time with questions after the sermon, and a prayer room available after the worship service) that were designed to communicate to different intelligences. Four of the nine worshipers who correctly identified the homiletical idea of the service stated that the children’s video was the “most helpful” multiple intelligences element in communicating that idea. Yet, two different worshipers who also had correctly identified the homiletical idea of the service, called the children’s video the “least helpful” element in communicating the main idea of the service. One worshiper in the latter category stated, “The video seemed long and wandered off topic.” Similarly, two other worshipers who

¹⁴⁷ This service and sermon was built on a “superpower” theme. As part of communicating the homiletical idea, “When you walk by the Spirit, God gives you a super power for living,” the preacher wore a “Super Spirit” costume for the first three-fourths of the sermon. The removal of this costume near the end of the message made the point that living by God’s super power is not something done on the outside, but an inward work of God’s grace.

¹⁴⁸ The special music was the song *Live Out Loud* by Steven Curtis Chapman, performed by the Christ Church worship team.

¹⁴⁹ For this service the sermon notes contained an expanded application section with a list of about twenty volunteer opportunities both at Christ Church and in the community for people to put the super power of God’s Spirit within them to work in serving Christ.

correctly identified the homiletical idea of the service believed the dialogue between the preacher and the worship leaders was most helpful in communicating the main idea. On the other hand, one worshiper who also correctly identified the homiletical idea called this element the least helpful of the multiple intelligences added elements. Another worshiper who had correctly identified the homiletical idea stated that the expanded “Doggy Bag” reflection time was the most helpful element in communicating that idea. One worshiper who was not able to identify the correct homiletical idea stated that this element was the least helpful. Nine worshipers who correctly articulated the homiletical idea of the same worship experience pointed to four different elements as most helpful in communicating that message.

This research and the feedback it produced have helped confirm this researcher’s hypothesis that different people experience common worship services in different ways. Part of the difference in how people experience a worship service could be explained by Howard Gardner’s Theory of Multiple Intelligences. According to Gardner’s theory, people have different cognitive abilities. These differences are not simply a bell-curve distribution on a single scale of a unified intelligence, but a complex array of strengths, abilities, preferences and limitations in multiple but interrelated intelligences. These cognitive differences influence how people can best receive, understand and articulate new information.

Analysis of the Worship Design Process at Ginghamburg Church

This section will review the outcomes of observational research and analysis on the multisensory worship services at Ginghamburg Church conducted in July, 2007. The purpose of this research was to observe and analyze the worship design process and the worship services of a large contemporary church through the lenses of Gardner’s

Multiple Intelligences Theory. Ginghamburg Church is renowned for its creativity and effectiveness in multisensory communication in worship. Though the Ginghamburg worship design staff does not consciously attempt to apply Gardner's theory in their worship planning, the worship services they design involve characteristics that illustrate effective communication to multiple intelligences.

As stated in Chapter 4, this researcher attended four worship planning and reflection meetings, observed and analyzed ten worship services in seven different worship venues, and interviewed several worshipers and worship design staff. Along with observing the worship design and implementation process over a period of five days on-site at Ginghamburg Church, this research also included analysis of Miller's book, *Designing Worship: Creating and Integrating Powerful God Experience*, which explains the process that the Ginghamburg Worship Design Team uses to plan worship.¹⁵⁰ A complete analysis of the Ginghamburg worship design process can be found in Chapter 4. This section will describe and analyze the worship services through the lenses of Gardner's Multiple Intelligences Theory and offer suggestions of ways that the worship design teams in contemporary congregations can develop design processes and creative worship elements to communicate to diverse congregations' multiple intelligences. A spreadsheet analysis for each worship service analyzed is printed in Appendix 8.

All of the worship services I attended at Ginghamburg Church contained elements that communicated to at least seven of Gardner's nine multiple intelligences. Ginghamburg offers fifteen worship services weekly. Seven of these worship services have distinct worship elements designed to communicate the same or similar Biblical

¹⁵⁰ A complete review of Miller's book can be found in Chapter 3 of this thesis project.

idea to different audiences. One of the great strengths of this differentiation of worship forms and venues at Ginghamburg is that it allows this church to intentionally design worship services to better communicate a Biblical idea to cognitively distinct people.

Ginghamburg's basic worship form and most popular venue is what it calls its "Saturday Evening Worship Celebrations" and "Sunday Morning Worship Celebrations." This venue offers five essentially identical worship experiences each weekend. They meet in Ginghamburg's large worship auditorium that seats close to one thousand people. These services are offered Saturday evenings at 4:30 and 5:45 p.m. and Sunday mornings at 9:00, 10:15 and 11:30 a.m. The atmosphere for each of these services is a contemporary, seeker friendly, mega church worship experience. The Sunday morning services are near capacity with the 10:15 and 11:00 a.m. services at least 90% full. The Saturday evening services are filled at less than 50% capacity, which allows Ginghamburg to set up tables with chairs in the back of the auditorium and on the balcony to try to create a little less structured feel to those services.

The emphasis in these services is on the worship music and the preaching. That being the case, the multiple intelligences that are most intentionally engaged are musical/rhythmic, verbal/linguistic, and logical/mathematical. Sermon notes are printed in an insert in the worship bulletin, emphasizing communication to the logical/mathematical and verbal/linguistic intelligences. The video projector offers lyrics to worship songs, announcements, Scriptures, and testimonial and illustrative videos that compliment the message. All of this adds to the multisensory experience communicating the main idea to the visual/spatial as well as the verbal/linguistic intelligence.

Though these worship services can have close to one thousand people present at each service, Mike Slaughter incorporates dialogical elements into the message. He asks questions of the congregation and waits for their responses. He calls out people in the congregation by name. He uses eye contact and gestures to hold people's attention. Slaughter's message contains a significant percentage of personal and contemporary illustrations, often aided by pictures or videos on the screen behind where he preaches. All of this is used to communicate the homiletical idea to the interpersonal intelligence.

The nature of these services, containing Biblical preaching and Christ-centered worship songs, engage the existential and intrapersonal intelligences, but the emphasis in these worship services is not on engaging these intelligences. (These intelligences are more clearly engaged in some of the alternative worship venues Ginghamburg offers.) In small ways the bodily/kinesthetic intelligence is engaged in these worship services. This can be seen in the clapping of hands to the music and in the use of pens to take notes on the sermon outline or register attendance on the pew pads, but in general this intelligence is not engaged in a significant or intentional way to teach the homiletical idea of the message. The naturalist intelligence is not engaged in a significant way. There are live plants in the atrium and pictures of nature behind some of the media slides, but beyond that these services do not seek to engage the naturalist intelligence in a meaningful way.

The second distinct worship service venue Ginghamburg offers is its Saturday Next Step Worship. This service is held on Saturday evening at 7:15 p.m. in Ginghamburg's worship auditorium. The atmosphere for this worship experience is more festive than the Worship Celebrations described above. Popcorn is served. Many

worshippers bring soda or coffee and popcorn to their seats. The congregation's dress is diverse and very informal with a large group dressing in biker gear with black leather. The congregation at this venue sings the same song selection as the Worship Celebration Services, but the band is smaller and there is no choir. The congregation sings louder and displays greater enthusiasm throughout the service. People feel free to come to this service just as they are. The week this researcher was in attendance, one worshiper was spotted with two songbirds on her shoulders. That week the congregation gave spontaneous standing ovations after the worship songs, special music, recovery interview, and at the close of the worship service.

This service has many of the same elements as the Worship Celebration Services but with a greater emphasis on communicating to the bodily/kinesthetic, intrapersonal and interpersonal intelligences. The additional elements that engage the bodily/kinesthetic intelligence are the giving of recovery tokens which are offered to worshipers after the recovery interview. These tokens have the inscription "Phil 4:13" on one side and the Next Step worship logo on the other. Worshipers are invited to take these tokens as a memorial to significant decisions they have made during the worship service or milestones in recovery from the previous week.

The additional elements added to this service that engage the intrapersonal and interpersonal intelligence are the "Confession of Addiction" by those on the platform, the "Celebration of Recovery Anniversaries", and the "Recovery Interview." Each of the worship leaders, who speak from the platform, begins by introducing him/herself and sharing his/her addiction. This brings a great sense of interconnectedness between the worship leaders and the congregation and it adds to the communication of the main point

of the service. The week this researcher observed this service that main point was, “Trust God with our resources.” During the “Celebration of Recovery Anniversaries,” worshipers are invited to verbally yell out a recovery anniversary they are celebrating that week. After each person shares the congregation erupts in applause and verbal affirmation. During the “Recovery Interview” the host pastor interviews an addict who shares his/her story of recovery. Each of these elements helps people consider what it means to trust God in light of their addiction and each of these elements helps worshipers to recognize that they are not alone in this act of trusting God. Rather, they are part of a group of people individually submitting their lives to Christ by faith. Each of these elements communicates this message to the interpersonal and intrapersonal intelligences in a profound way not experienced in the basic Worship Celebration.

The third distinct worship service Ginghamburg offers is the Sunday Café Services. There are two Sunday Café Services offered at 10:15 and 11:30 a.m. These services meet in a mid-sized multi-purpose room at Ginghamburg’s South Campus. The room is decorated like a coffee house. The center of the room is filled with small iron tables with votive candles. Each table has four chairs surrounding it. At the rear of the room, opposite the entrance, there is a coffee bar. At the front of the room there is a large screen hanging above a V-shaped three-tiered platform. The music is led by a single guitar, a percussionist playing a djembe and two vocalists. The seating capacity in this venue is approximately 120 people. The week this researcher observed worship both the 10:15 and the 11:30 services were about half filled.

The distinct emphasis in this Café service is its appeal to the interpersonal intelligence. A male worshiper in his forties, when interviewed by this researcher, stated,

“I like the smaller crowd . . . I’m not much for large crowds.”¹⁵¹ Additionally, he stated that he had attended Ginghamburg Church fifteen years earlier when the whole church had met in that building and it had “a lot of good memories.”

Since the Sunday Café services meet at the same time as the Sunday Worship Celebrations, worshipers who choose to attend the Café intentionally are choosing it over the primary Worship Celebration services. An element that makes this venue distinct is the video presentation of the sermon. One might think that this element would make the service less personal, but the smaller venue and the intentionality of making this service more interpersonally engaging seem to overcome this concern. In an interview with the staff member who is in charge of producing the venue worship services, he stated, “people like the informal and smaller venue. Not everybody wants to be part of a mega church. These venues allow people to connect with a smaller community.”¹⁵² When asked why people would choose this service over the larger service with live preaching, the venue producer stated:

They like to be able to talk and build community around the tables. . . . People like to linger after the services and talk. They make more significant connections here than they could in the large church where they are rushed in and out.¹⁵³

This greater emphasis in communicating to the interpersonal intelligence can be seen in the “Meet and Greet” element that is added into this service, more informal worship time led by acoustic instrumentation with two vocals, the coffee house

¹⁵¹ Notes from this interview can be found in Appendix 7: Interview #5.

¹⁵² Notes from this interview can be found in Appendix 7: Interview #6.

¹⁵³ Notes from this interview can be found in Appendix 7: Interview #6.

atmosphere with tables and coffee bar, and the invitation at the end of the service for people to linger and make connections. While these elements make this service a more appealing place for worshipers with high interpersonal intelligence to come and receive the message for that week, more could be done to try to utilize these elements to teach a specific homiletical idea.

The fourth distinct worship service offered at Ginghamburg is the Next Step at Noon service offered on Mondays. This worship service is held in the sanctuary of a small 19th Century church building that has been transformed on the inside to look like a small coffee house. During the Next Step at Noon service the room is set up with living room chairs and sofas around the perimeter and a few small round tables and chairs in the middle of the room. Configured this way the room could seat about fifty people. The Monday when this researcher was in attendance there were about twenty people present at the Next Step at Noon service. The worshipers ranged in ages from about twenty to about sixty years. They were dressed in everything from business suits to biker leather. The one thing that connected the worshipers was their desire to seek Christ as the higher power in their recovery.

This service emphasized communicating the Biblical message through interpersonal, kinesthetic and intrapersonal intelligences. The logical/mathematical and verbal/linguistic intelligences were deemphasized compared to the Worship Celebration services. There was no worship music and no attempt to communicate to the musical/rhythmic or naturalist intelligences. The main idea of this service was that “Christ must be the center of our lives and recovery.”

This service began with an informal greeting by a host pastor who confessed to being in recovery. The sermon from Sunday was shown in an abbreviated format on a large video screen at the front of the room. Following the abbreviated sermon, the host pastor led the worshipers in a group discussion around the main point of the sermon and its application to addiction recovery. This group discussion lasted about fifteen minutes. Roughly half of the people present shared about how they could apply this message to their own recovery. Following this discussion the host pastor led the congregation in Holy Communion and suggested that as people came for communion they were also welcome to take a recovery token. Communion was presented as God's gift of grace to those who seek Christ's strength to overcome sin and addiction. Following communion the congregation shared prayer requests, prayed holding hands in a circle, and closed with the Lord's Prayer. At the end of the service there was time for people to informally share with one another.

The interpersonal intelligence was clearly emphasized in the "Discussion Time," "Sharing of Prayer Requests" and "Holy Communion." The intrapersonal intelligence was emphasized in the use of the "Recovery Tokens," "Holy Communion" and use of the "Lord's Prayer." The kinesthetic intelligence was emphasized in the sharing of "Holy Communion" which was given by intinction, the giving of "Recovery Tokens" and the holding of hands in a "Circle of Prayer." The emphasis of this service was on communicating the Biblical message of that week to those in recovery through the interpersonal, intrapersonal, and kinesthetic intelligences.

The fifth distinct worship service offered at Ginghamburg Church is the Gateway Café Service offered on Monday evenings at 5:30 p.m. This service feels like a cross

between a coffee house, a soup kitchen, a contemporary worship service and a social services waiting room. The multiple intelligences emphasis in this service is on communicating to the interpersonal and bodily/kinesthetic intelligences.

The venue for this worship service is the mid-sized multi-purpose room in Ginghamburg's Discipleship Center. People sit in chairs around small iron coffee house tables. At one end of the room the coffee bar has been transformed into a food line with volunteer servers standing behind a row of serving tables. At the other end of the room is the large screen above the V-shaped three tier platform. The seating capacity for the room in this configuration was about 120. The evening that this researcher was in attendance, the room was filled to capacity. The worshipers' ages ranged from infants to roughly ninety years of age. The largest group of worshipers was young parents with children. Throughout the service there were children playing and scurrying about and people were receiving food from "unpaid servants," which produced both noise and commotion. Commenting on this fact in a private conversation with this researcher, the music worship leader responsible for this service referred to this worship experience as "Chaos Café" rather than "Gateway Café."

The service began when a lay pastor welcomed the congregation, asked first time guests to raise their hands and be recognized, and explained the order to the service. He led the congregation in an opening prayer with a blessing for the food and then invited the congregation to form a line to receive the dinner for that evening. Unpaid servants (volunteers) served a meal of pasta, vegetables, bread, potatoes, drinks and dessert. After about fifteen minutes people were still eating and carrying on conversations around their tables, the song leader led in an opening song whose words were projected on the large

screen behind his head. He played an acoustic guitar and sung into a microphone. Following that song, the lay pastor offered a prayer which was followed by an abbreviated version of the weekend sermon shown on the screen. Throughout all of these worship elements, people ate and carried on conversations, children played, and unpaid servants served. After the video message there was a time of group discussion, Holy Communion was offered to all who desired to come and receive, and there was a closing prayer.

Throughout the service, the emphasis was on communicating the message that “Christ wants to be the center of each person’s life.” This point was emphasized through communication to interpersonal and kinesthetic intelligences. The interpersonal intelligence was engaged through the informal communication taking place at the tables between worshipers and unpaid servants, through the group discussion time after the sermon video, through the sharing in a common meal, and through the informal approach taken to the involvement of children and family. The entire service announced the message that “Christ wants to be the center of your life” through the way the church values and cares for your life. The kinesthetic intelligence was meaningfully engaged through the sharing in a meal served by unpaid servants, through Holy Communion served by intinction, and the freedom of movement fostered by this informal approach to worship. These elements communicated Christ’s love and care through the bodily/kinesthetic intelligence. This message was also communicated through the verbal/linguistic (sermon), logical/mathematical (sermon), visual/spatial (screens), musical, and intrapersonal intelligences, but was most clearly emphasized through the interpersonal and kinesthetic intelligences. At the close of the worship service,

worshippers were invited to stay for individual counseling with members of Ginghamburg's assistance program. Worshipers could receive canned and dry food and vouchers for their family to shop at Ginghamburg's thrift store, as well as receive spiritual counseling and prayer. Practically all of the worshipers stayed for this counseling.

The sixth distinct worship service Ginghamburg offers is called the "Monday Night Worship at the Ark." This service is offered every Monday at 7 p.m. It meets in the small 19th Century sanctuary that has been transformed into a coffee house worship venue. The far end of the room contains a small platform with a large video screen above. At the back of the room there was a small coffee bar and a small audio-video tech booth. The seating capacity of this room in this configuration is probably about 75 people.

The evening this researcher was present the room looked completely filled. The platform at the front of the worship space held a table with a loaf of bread and a chalice. In the corner of the platform there was a single guitar. The center of the room was filled with two rows of chairs which were surrounded on three sides by sofas and living room chairs all facing the platform.

This worship service is similar in format to the Worship Celebrations with the primary differences being the more intimate venue, the sermon shown on video, the unplugged music style, and the addition of weekly Communion. All of these added elements contribute to a greater sense of communication to the existential, intrapersonal, and interpersonal intelligences. The element of weekly Communion, along with the more reflective style of music, seems to significantly increase the communication to the

existential and intrapersonal intelligences. The context of the smaller venue, along with the coffee house atmosphere and the leisurely nature of a Monday evening (as opposed to Sunday morning in the worship auditorium), leads to greater emphasis on communication to the interpersonal intelligence. In an interview with the host pastor of this service, she stated that about 40% of the weekly worshipers make this service the primary worship service they attend because they prefer the smaller venue and the relationships they can build in this service.

The final distinct worship service Ginghamburg Church offers is the weekly House Churches. Ginghamburg currently offers five House Church locations for weekly worship. This researcher observed a House Church that met on Friday, July 13. All of the House Churches show the sermon video from the prior weekend's Worship Celebration service. The House Church this researcher attended had about twenty worshipers present, most were between the ages of forty and sixty. There were no children present.

The House Church has much the same atmosphere as a home small group, yet contains all of the elements of a full worship service. The service, which lasts roughly two hours, seeks to communicate the same main idea as the weekly Worship Celebration Services but with a greater emphasis on the interpersonal and intrapersonal intelligences.

The service this researcher attended began with an informal greeting time with introductions. Following the greeting time there was a prayer for the meal before a potluck style dinner. That evening this House Church ate tacos outside around a large wooden table on the deck of the host's house. During dinner there was very natural, informal conversation. About half way through the dinner the host offered a question for

discussion which led into the message for that evening's service. Following dinner the group was invited to move to the basement of the house where there was a large room with sofas and chairs in a semi-circle around a large TV and three guitars. The host offered an opening prayer and then several musicians lead in praise songs. Words were printed for the worshipers and everyone joined in the singing. After about fifteen minutes of worship in song the host introduced the sermon and played a DVD of the sermon which began with an "On the Street" informal video segment. Following the video sermon, the host offered a single reflection question and then several discussion questions related to the application of the main point of the message to the individual worshipers' lives. This informal discussion lasted about fifteen minutes and nearly everyone present shared on some topic. Following this group discussion one of the worshipers offered a song that was designed to help cause reflection in preparation for Holy Communion. The host offered Communion by intinction. Everyone present shared in Communion while guitar music played quietly in the background. The service ended with prayer in a group and the "laying on" of hands for particular needs.

This House Church service communicated the same main idea as the prior week's large Worship Celebration, but it did so with greater emphasis on the interpersonal, intrapersonal and existential intelligences. The small group discussion, greeting time, meal together, as well as the home environment all contributed to a worship experience that communicated to the interpersonal intelligence. The main idea from the service this researcher attended was: "Stop and receive God's restoration." This Sabbath theme was communicated through the relaxed atmosphere and connection with other people. Additionally, the reflection questions, Communion service, and prayer time with "laying

on of hands,” all communicated the main idea to the intrapersonal and existential intelligences. The casual nature of the House Church allows for more reflection time and an affirming safe environment to deal with deep questions. It is a natural place for worshipers to wrestle with the application of the idea of finding Sabbath in their busy lives.

One of the strengths of Ginghamburg’s diverse offering of worship services is that it allows worshipers to attend the service that best communicates the weekly Biblical idea to their unique cognitive preferences. All of the services for a given week communicate roughly the same Biblical idea, but they do so through varied worship forms and venues. In so doing, Ginghamburg Church communicates to multiple intelligences.

Implications of the Multiple Intelligences Theory for the Design of Worship Services

The two essential claims of Gardner’s Theory of Multiple Intelligences are as follows. First, human beings have “seven, eight, or a dozen intelligences. . . . Each of us is equipped with... intellectual potentials, which we can mobilize and connect according to our own inclinations and our culture’s preferences.”¹⁵⁴ Second, there exists “individual differences in the profile of intelligences.”¹⁵⁵ Gardner states: “We each have a unique blend of intelligences.”¹⁵⁶ These unique cognitive differences, with which every human being is created and develops, influence how each person will receive and understand information. Speaking about the American educational system Gardner writes:

¹⁵⁴ Howard Gardner, *Intelligence Reframed*, (New York: Basic, 1999) 44.

¹⁵⁵ Gardner, *Intelligence Reframed* 45.

¹⁵⁶ Gardner, *Intelligence Reframed* 45.

If we ignore the differences, we are destined to perpetuate a system that caters to an elite – typically those who learn best in a certain, usually linguistic or logical/mathematical, manner. On the other hand, if we take these differences seriously, each person may be able to develop his or her intellectual and social potential much more fully.”¹⁵⁷

What Gardner writes concerning the North American educational system could be said to be true concerning the North American Church. The Church has largely relied on the Sunday morning worship service to teach Christian and Biblical theology. Yet the typical worship service seeks to communicate this message to a narrow profile of intelligences, focused primarily on the verbal/linguistic and logical/mathematical intelligences. If those who design worship services intentionally sought to communicate Christ’s message to multiple intelligences, that message would be understood more deeply by a broader audience. This, the final section in this thesis project, will offer implications of the preceding research for worship design teams in large contemporary congregations that seek to communicate Biblical ideas to multiple intelligences.

The first implication of Gardner’s Multiple Intelligences Theory for worship design in large contemporary congregations is that people are cognitively diverse; therefore, effective communication in worship must consider how to communicate to and through multiple intelligences. Without taking seriously the implications of the Multiple Intelligences Theory most preachers and worship designers will continue to direct their communication in worship to the verbal/linguistic and logical/mathematical intelligences. Some church leaders may protest that the other intelligences are addressed in small

¹⁵⁷ Gardner, *Intelligence Reframed* 45.

groups, discipleship classes, retreats, and other church programs. Yet these same churches will continue to pour the greatest amount of human and financial resources into the primary worship service and continue to promote it as the primary vehicle of the church for reaching unchurched people with the message of Christ, all the time overlooking the fact that this communication may only be reaching those who speak their language.

The second implication of Gardner's Multiple Intelligences Theory for worship design in large contemporary congregations is that communication to diverse minds in worship requires diversity in worship elements, forms and environments. We live in an age when people are barraged by messages communicated in a plethora of forms. This is no longer a world where the majority of people receive the news by reading the afternoon newspaper, where people research new information only in books and periodicals available at the local library, or where people are entertained only by going to a local play or motion picture. The lines of communication have been interwoven so that almost all people in this culture receive a diversity of communication through a myriad of video, audio, interpersonal and kinesthetic forms. Yet when these same people wander into a church sanctuary on a Sunday morning, they tend to hear a worship service dominated by a lecture format of verbal communication. Most announcements, calls to worship, Scripture readings, preaching, prayers, confession of creeds, affirmations of faith, and benedictions follow a similar form of communication that targets a single intelligence. Churches that want to communicate to diverse people must learn to speak their languages. In the arena of cognitive diversity, that means speaking to multiple intelligences.

The third implication of Gardner's Multiple Intelligences Theory for worship design in large contemporary congregations is that effective communication to diverse minds can take place in unified worship services with diverse worship elements or in a diverse offering of worship services and venues that target different minds. Using the research for this thesis as an example, churches could choose to communicate to diverse intelligences through using unified worship services that target all of the multiple intelligences or by offering venue worship services that specifically target people who possess proclivities toward specific intelligences.

The fourth implication of Gardner's Theory is that communication to diverse minds does not necessarily require adjusting the homiletical idea of a sermon but simply changing or increasing the media, forms, or worship elements through which that idea is communicated. The example of Ginghamburg Church shows that one Biblical idea can be communicated in different worship services to different intelligences through different worship forms. In some cases this homiletical idea was adjusted to speak to the specific needs of a specific worshipping congregation but in many instances the same idea was communicated through different worship forms to different minds.

The fifth implication of Gardner's Multiple Intelligences Theory is that this worship design is best done in groups of people with diverse personal intelligences who understand how to communicate to different intelligences. It seems obvious that if the intention is to design worship that communicates Biblical ideas to cognitively diverse people through multiple intelligences it is important that this worship be designed by a cognitively diverse group of people. Miller writes:

When it comes to designing worship, teamwork is absolutely essential. If we still think we can plan the most precious hour of the week in a vacuum, shame on us! Even as worship designers, how can we think we have all the best ideas about appropriate music, drama, sermon themes, or visual imagery?¹⁵⁸

Designing worship for multiple intelligences requires a team of people who understand different aspects of multi-sensory worship as well as people who understand communication to cognitively diverse people.

This thesis has examined the application of Gardner's Theory of Multiple Intelligences on preaching in large contemporary congregations. Gardner's theory has helped shape the field of education by improving educators' understanding of how different people learn. It is time to allow this theory to improve the communication in the Church. When applied in large contemporary congregations Gardner's theory offers a guide to improve communication to diverse people. This theory cannot take the place of solid exegesis in sermon preparation. It cannot replace the power of God's Spirit in making the preaching of God's word effective in the hearts of listeners, but it does offer an important insight into how people process and learn information. This insight, when applied to preaching and worship design, can improve the communication of homiletical ideas to cognitively diverse congregations.

¹⁵⁸ Miller 11.

APPENDIX 1

MULTIPLE INTELLIGENCES PROJECT PLANNING GROUP SCHEDULE

Christ Church: Multiple Intelligences Project Planning Group – Schedule

Monday, July 17	7 p.m.	Introduction to Multiple Intelligences
Monday, July 24	7 p.m.	Begin Planning August 13 Worship
Monday, July 31	7 p.m.	Plan August 13 Worship Begin Planning August 20 Worship
Monday, August 7	7 p.m.	Review August 13 Worship Plan August 20 Worship
Monday, August 14	7 p.m.	Review August 20 Worship
Monday, August 21	7 p.m.	Review Feedback Questions
Monday, August 28,	7 p.m.	Share Feedback

APPENDIX 2

MULTIPLE INTELLIGENCES PLANNING GROUP BIOGRAPHY FORM

Christ Church: M.I. Project Planning Group Bio

Name _____

Age _____

Gender: ☐ Male ☐ Female

Experiences/training in planning worship: _____

Experiences/training with M.I.: _____

Experiences/training in education: _____

How do you consider your walk with Christ?

- ☐ Seeker ☐ Nominal Believer ☐ New Believer
☐ Growing Christian ☐ Mature Christian

What interested you in this project planning group? _____

APPENDIX 3

WORSHIP FOR MULTIPLE INTELLIGENCES FEEDBACK INTERVIEW FORMS

Christ Church: Worship for Multiple Intelligences Feedback Interview - 8/13/06

Date of Interview: _____

Time of the Interview: _____

Form of the Interview: _____ Location: _____ (phone, face-to-face)

Date of Service: _____

Let the interviewee know at the beginning of the interview that it may likely take 20 minutes. The information they share will be helpful in Pastor Todd's educational research. It will also be shared in some form with our Celebration Design team to help the continual refinement and improvement of our worship services at Christ Church.

Biographical Information

(The feedback you give in this interview will be confidential. Your name will not appear on my interview notes or on any materials related to this information without your permission. However, we would like some biographical information to enable us to compare how different types of people reacted to this worship service.)

Gender: Male ___ / Female ___

Age: ___ (If they would prefer not to give you their age ask for a rough number.)

Church Status:

Member of Christ Church >3 years ___

Member of Christ Church <3 Years ___

Non-Member / Regular in Attendance ___

Christ Church Visitor ___

Self-evaluation of your place in your faith journey: (There is no right or wrong answer.)

Seeker: ___

Exploring Christianity, but have not made a life decision toward the faith.

Casual Christian: ___

I consider myself a Christian, but do not actively seek to use Christian beliefs as a standard for decision-making and practice.

New Believer: ___

I have recently made a decision to allow the Christian faith to be my guide in life and practice and/or my relationship with Christ to be the primary lens through which I see the world.

Growing Christian: ___

I seek to regularly use the "means of grace" (or "disciplines of the faith") to grow closer in my relationship with Christ and to more fully live out the will of God.

Mature Believer: ____

While not considering myself to be perfect, I do believe that I have received, by God's grace, a certain depth to my understanding and practice of faith that could be characterized by the words "Christian maturity."

Other Self-Description with explanation: _____

Learning Preference:

How would you say you normally prefer to learn new information?

Reading ____ Hearing ____ Doing ____ Other _____

General Worship Information

In general, what do you most appreciate about the Christ Church worship services?

(Some possible answers: the music, the fellowship, the messages/sermons, the multimedia experience, the convenient location, the relaxed atmosphere, to learn what is going on in my church (announcements/opportunities), or I generally attend because of my children or another family member, etc.)

In general, what do you find least meaningful about the Christ Church worship services?

In general, what is one thing that you would change about the Christ Church worship services?

This Week in Worship

(Let the interviewee know that this is the main substance of this interview.)

In a sentence, what would you say was the main point of the sermon and worship service?

After studying this week's scripture passage, Pastor Todd and the design team wanted to communicate a specific idea. That idea was that "Christ has set us free to live." In addition to communicating this message, the design team wanted to motivate the congregation to seek to live freely in Christ. Which worship elements do you think most clearly communicated this idea?

(Congregation praise music, announcements/opportunities, Congregational Prayer led by Debra Merrill, video and special music, oral sermon with exercise at the end, reflection time with the magnet, Christ Notes, Reflection Music with the Choir, etc.)

Which of the elements of this service did you find distracting?

During the service, the design team tried to use some new elements to help communicate the message. Four of these elements were (1) the physical movement associated with the sermon application, (2) the personal reflection time with the refrigerator magnet, (3) the *Freedom* video playing with special music, and (4) the prayer room available between services for reflections and counseling.

Which of these were most helpful in conveying the idea of this sermon? Explain.

Which of these new worship elements did you find least helpful or distracting? Explain.

Other impressions of the worship service or the sermon?

If this worship service could be redone, what would you change to better communicate the idea that Christians are set free to live in Christ?

Worship for Multiple Intelligences Feedback Interview – 8/20/06

Date of Interview: _____

Time of the Interview: _____

Form of the Interview: _____ Location: _____ (phone, face-to-face)

Date of Service: _____

Let the interviewee know at the beginning of the interview that it may likely take 20 minutes. The information they share will be helpful in Pastor Todd's educational research. It will also be shared in some form with our Celebration Design team to help the continual refinement and improvement of our worship services at Christ Church.

Biographical Information

(The feedback you give in this interview will be confidential. Your name will not appear on my interview notes or on any materials related to this information without your permission. However, we would like some biographical information to enable us to compare how different types of people reacted to this worship service.)

Gender: Male ___ / Female ___

Age: _____ (If they would prefer not to give you their age ask for a rough number.)

Church Status:

Member of Christ Church >3 years ___

Member of Christ Church <3 Years ___

Non-Member / Regular in Attendance ___

Christ Church Visitor ___

Self-evaluation of your place in your faith journey: (There is no right or wrong answer.)

Seeker: ___

Exploring Christianity, but have not made a life decision toward the faith.

Casual Christian: ___

I consider myself a Christian, but do not actively seek to use Christian beliefs as a standard for decision-making and practice.

New Believer: ___

I have recently made a decision to allow the Christian faith to be my guide in life and practice and/or my relationship with Christ to be the primary lens through which I see the world.

Growing Christian: ___

I seek to regularly use the "means of grace" (or "disciplines of the faith") to grow closer in my relationship with Christ and to more fully live out the will of God.

Mature Believer: ___

While not considering myself to be perfect, I do believe that I have received, by God's grace, a certain depth to my understanding and practice of faith that could be characterized by the words "Christian maturity."

Other Self-Description with explanation: _____

Learning Preference:

How would you say you normally prefer to learn new information?

Reading ___ Hearing ___ Doing ___ Other _____

General Worship Information

In general, what do you most appreciate about the Christ Church worship services?

(Some possible answers: the music, the fellowship, the messages/sermons, the multimedia experience, the convenient location, the relaxed atmosphere, to learn what is going on in my church (announcements/opportunities), or I generally attend because of my children or another family member, etc.)

In general, what do you find least meaningful about the Christ Church worship services?

In general, what is one thing that you would change about the Christ Church worship services?

This Week in Worship

(Let the interviewee know that this is the main substance of this interview.)

In a sentence, what would you say was the main point of the sermon and worship service?

After studying this week's scripture passage, Pastor Todd and the design team wanted to communicate a specific idea. That idea was that "When you walk by the Spirit, you have a super power for living." In addition to communicating this message, the design team wanted to motivate the congregation to take a step toward living out the Spirit's power through service to others. Which worship elements do you think most clearly communicated this idea?

(Congregational praise music, announcements/opportunities, Congregational Prayer led by TL Sales, special music – Live Out Loud, Kid's Super Power Video, oral sermon – A Super Power for Living, reflection time with the expanded Doggy Bag section, Pastor Todd's Costume and use of Spiritman analogy, Christ Notes, Response singing – Enough and Holy is the Lord , etc.)

Which of the elements of this service did you find distracting?

During the service, the design team tried to use some new elements to help communicate the message. Four of these elements were (1) the greeting time with the superhero question, (2) interaction with Keith, Dave Charbonneau, and/or congregation, at the beginning of the service, (3) the children's *super power* video, the expanded Doggy Bag section at the end of the service with suggested ways of being in ministry, and (4) the prayer room available between services for reflections and counseling.

Which of these were most helpful in conveying the idea of this sermon? Explain.

Which of these new worship elements did you find least helpful or distracting? Explain.

Other impressions of the worship service or the sermon?

If this worship service could be redone, what would you change to better communicate the idea that when you walk by the Spirit, you have a super power for living?

APPENDIX 4

MULTIPLE INTELLIGENCES SERVICES INTERVIEW RESPONSES

Christ Church: Spreadsheet of Interview Responses for 8/13/06

Main Idea	What Communicated?	What Distracted?	Most Helpful of MI Elements
Yes	personal references	exercise - made to feel stupid	Magnets,
Yes	video w/ sp music, sermon	exercise and reflection time	Freedom video,
Close	Message & Notes	video- video and song confusing	physical acting out the sermon at tend
Yes		Exercise	video (saw herself in video, daughter - mag
Yes	personal illustrations	physical movement	reflection time and video`
Yes	video awesome	physical movement	video and reflection time
Yes	sermon, songs, props, video	physical exercise	
Yes	sermon, metaphor of yoke,	song lyrics	sermon
Yes	reflection w/ magnet/ yoke ill	video- video and song confusing	magnet, personal reflection time, prayer room
Yes	video powerful	notes had too much	physical movement- made to get out of comfort zone
Least Helpful of MI Elements?	Other	Biographical	
Movement	notes too wordy,	60f/ G/ <3	
physical movement, reflection w/ mag	it fit, props were good,	58m/ G/ <3	
Magnet	props & ill good	50f/ GM/ >3	
prayer room - bad location	positive friendly tone good	40f/ N/ >3	
movement made to feel silly, prayer room	change the movement	48f/ G/ >3	
movement	PT's humor holds attention	40f/ GM/ >3	
movement - contrived, uncomfortable	prayer room good idea	55f/ G/ <3	
	all was bells and whistles	57m/ M/ >3	
physical movement		42/ f/ M/ >3	
magnet did not help reflection time	PT's relational stories good	44m/ G/ >3	

Christ Church: Spreadsheet of Interview Responses for 8/20/06

Main

Idea	What Communicated?	What Distracted?	Most Helpful of MI Elements
Yes	Kids video	music during prayer	video with kids
Yes	costume, humor, sermon	nothing - powerful service	kid's video, music during reflection, costume
Yes	Special music, kid's video, sermon, doggy bag	None	expanded doggy bag, put meat to the bones
Yes	costume, music, Redskins illustration	Nothing	Interaction with Keith and Dave
Yes	music, message, fruit of Spirit song	Milton's song (special music)	doggy bag, video w/ kids
Close	Loved the costume, whole message	Nothing	all good
Yes	Doggy bag	Superman outfit	children's video, doggy bag, opening questions
No			
Yes	Costume, music	Video wandered off, notes	greeting time w/ question,
Close	expanded doggy bag	reflection music too loud	suggested ministry (doggy bag)
Close	Sermon	Nothing	expanded doggy bag
no	Kids video , special music	Nothing	the prayer room
No	sermon		
		audience interaction, too much new stuff	
close	sermon, special mus, costume, practical	reflection music	reflection time, expanded doggy bag
yes	costume, props		Doggy bag
			Inter. w/ Keith and Dave, Expanded Doggy bag
Yes	Costume, sermon notes, props w/ ill,	None	

Least Helpful of MI Elements?

super hero greeting question
none
none
Asking greeting question
greeting question
music during reflection time
meet and greet - uncomfortable

video was long and wasted time
greeting question

the doggy bag

greeting question, video, interaction with band
Interaction with Keith and Dave
video had non-relevant pieces

Other

liked props
Milton's song
Costume not distracting
notes, illustrations, doggy bag

Ministry list was great
tying it all together

likes stories, illustrations

reach youth

personal illustrations,

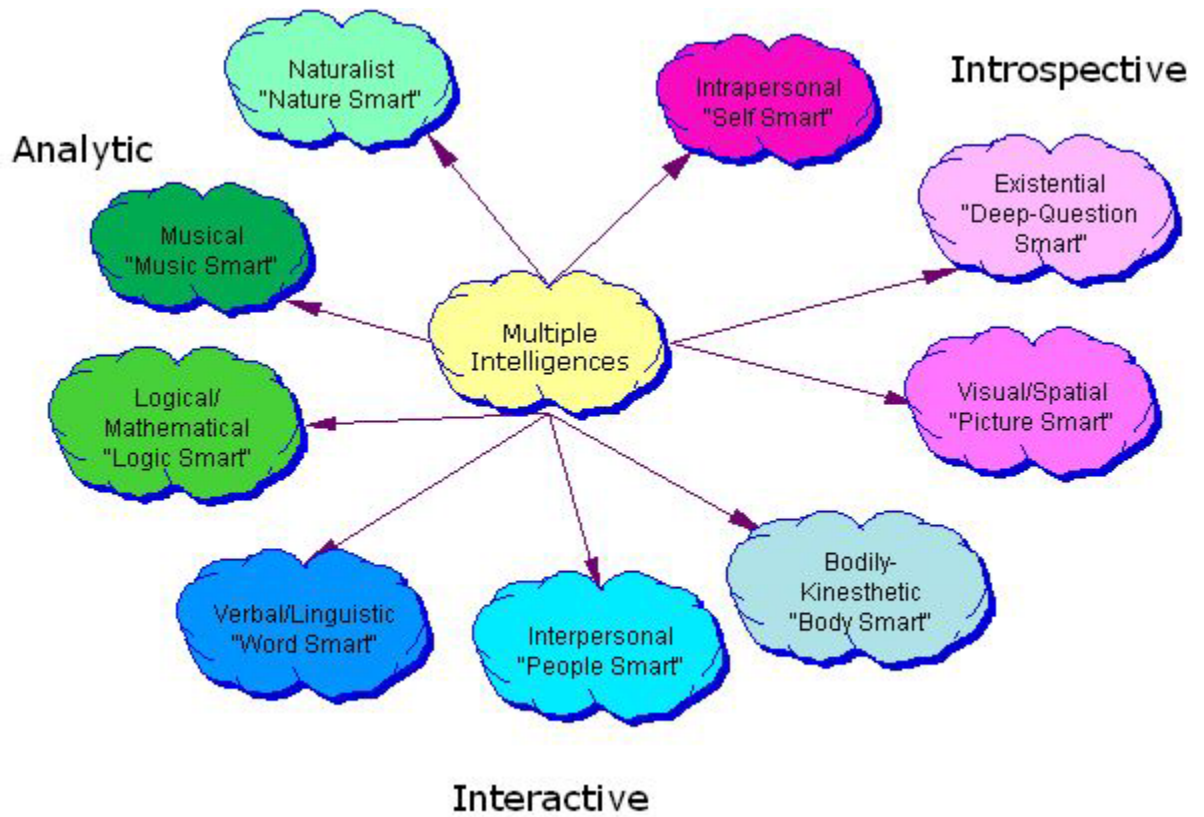
special music great

Biographical

27 f / G / <3
51 f/ NG / <3
58m/ g/ <3
60f/ G/ <3
50f/ GM/ >3
54f/ G/ >3
48f/ G/ >3
60m/ GM/ >3
44m/ G/ >3
50f/ G/ >3
57m/ M / >3
16f/ Cas/ Att
60m/ G/ Att
41f/ G/ >3
36m/ GM/ <3
44m/ G/ Att

APPENDIX 5

MULTIPLE INTELLIGENCES SPATIAL OUTLINE



GINGHAMSBURG WORSHIP DESIGN SIGNBOARDS

Media	Media
Media 11: 27-47 Media 12: 48-68 Media 13: 69-89 Media 14: 90-110 Media 15: 111-131 Media 16: 132-152 Media 17: 153-173 Media 18: 174-194 Media 19: 195-215 Media 20: 216-236 Media 21: 237-257 Media 22: 258-278 Media 23: 279-299 Media 24: 300-320 Media 25: 321-341 Media 26: 342-362 Media 27: 363-383 Media 28: 384-404 Media 29: 405-425 Media 30: 426-446 Media 31: 447-467 Media 32: 468-488 Media 33: 489-509 Media 34: 510-530 Media 35: 531-551 Media 36: 552-572 Media 37: 573-593 Media 38: 594-614 Media 39: 615-635 Media 40: 636-656 Media 41: 657-677 Media 42: 678-698 Media 43: 699-719 Media 44: 720-740 Media 45: 741-761 Media 46: 762-782 Media 47: 783-803 Media 48: 804-824 Media 49: 825-845 Media 50: 846-866 Media 51: 867-887 Media 52: 888-908 Media 53: 909-929 Media 54: 930-950 Media 55: 951-971 Media 56: 972-992 Media 57: 993-1013 Media 58: 1014-1034 Media 59: 1035-1055 Media 60: 1056-1076 Media 61: 1077-1097 Media 62: 1098-1118 Media 63: 1119-1139 Media 64: 1140-1160 Media 65: 1161-1181 Media 66: 1182-1202 Media 67: 1203-1223 Media 68: 1224-1244 Media 69: 1245-1265 Media 70: 1266-1286 Media 71: 1287-1307 Media 72: 1308-1328 Media 73: 1329-1349 Media 74: 1350-1370 Media 75: 1371-1391 Media 76: 1392-1412 Media 77: 1413-1433 Media 78: 1434-1454 Media 79: 1455-1475 Media 80: 1476-1496 Media 81: 1497-1517 Media 82: 1518-1538 Media 83: 1539-1559 Media 84: 1560-1580 Media 85: 1581-1601 Media 86: 1602-1622 Media 87: 1623-1643 Media 88: 1644-1664 Media 89: 1665-1685 Media 90: 1686-1706 Media 91: 1707-1727 Media 92: 1728-1748 Media 93: 1749-1769 Media 94: 1770-1790 Media 95: 1791-1811 Media 96: 1812-1832 Media 97: 1833-1853 Media 98: 1854-1874 Media 99: 1875-1895 Media 100: 1896-1916 Media 101: 1917-1937 Media 102: 1938-1958 Media 103: 1959-1979 Media 104: 1980-2000	Media 11: 27-47 Media 12: 48-68 Media 13: 69-89 Media 14: 90-110 Media 15: 111-131 Media 16: 132-152 Media 17: 153-173 Media 18: 174-194 Media 19: 195-215 Media 20: 216-236 Media 21: 237-257 Media 22: 258-278 Media 23: 279-299 Media 24: 300-320 Media 25: 321-341 Media 26: 342-362 Media 27: 363-383 Media 28: 384-404 Media 29: 405-425 Media 30: 426-446 Media 31: 447-467 Media 32: 468-488 Media 33: 489-509 Media 34: 510-530 Media 35: 531-551 Media 36: 552-572 Media 37: 573-593 Media 38: 594-614 Media 39: 615-635 Media 40: 636-656 Media 41: 657-677 Media 42: 678-698 Media 43: 699-719 Media 44: 720-740 Media 45: 741-761 Media 46: 762-782 Media 47: 783-803 Media 48: 804-824 Media 49: 825-845 Media 50: 846-866 Media 51: 867-887 Media 52: 888-908 Media 53: 909-929 Media 54: 930-950 Media 55: 951-971 Media 56: 972-992 Media 57: 993-1013 Media 58: 1014-1034 Media 59: 1035-1055 Media 60: 1056-1076 Media 61: 1077-1097 Media 62: 1098-1118 Media 63: 1119-1139 Media 64: 1140-1160 Media 65: 1161-1181 Media 66: 1182-1202 Media 67: 1203-1223 Media 68: 1224-1244 Media 69: 1245-1265 Media 70: 1266-1286 Media 71: 1287-1307 Media 72: 1308-1328 Media 73: 1329-1349 Media 74: 1350-1370 Media 75: 1371-1391 Media 76: 1392-1412 Media 77: 1413-1433 Media 78: 1434-1454 Media 79: 1455-1475 Media 80: 1476-1496 Media 81: 1497-1517 Media 82: 1518-1538 Media 83: 1539-1559 Media 84: 1560-1580 Media 85: 1581-1601 Media 86: 1602-1622 Media 87: 1623-1643 Media 88: 1644-1664 Media 89: 1665-1685 Media 90: 1686-1706 Media 91: 1707-1727 Media 92: 1728-1748 Media 93: 1749-1769 Media 94: 1770-1790 Media 95: 1791-1811 Media 96: 1812-1832 Media 97: 1833-1853 Media 98: 1854-1874 Media 99: 1875-1895 Media 100: 1896-1916 Media 101: 1917-1937 Media 102: 1938-1958 Media 103: 1959-1979 Media 104: 1980-2000



Board 3:

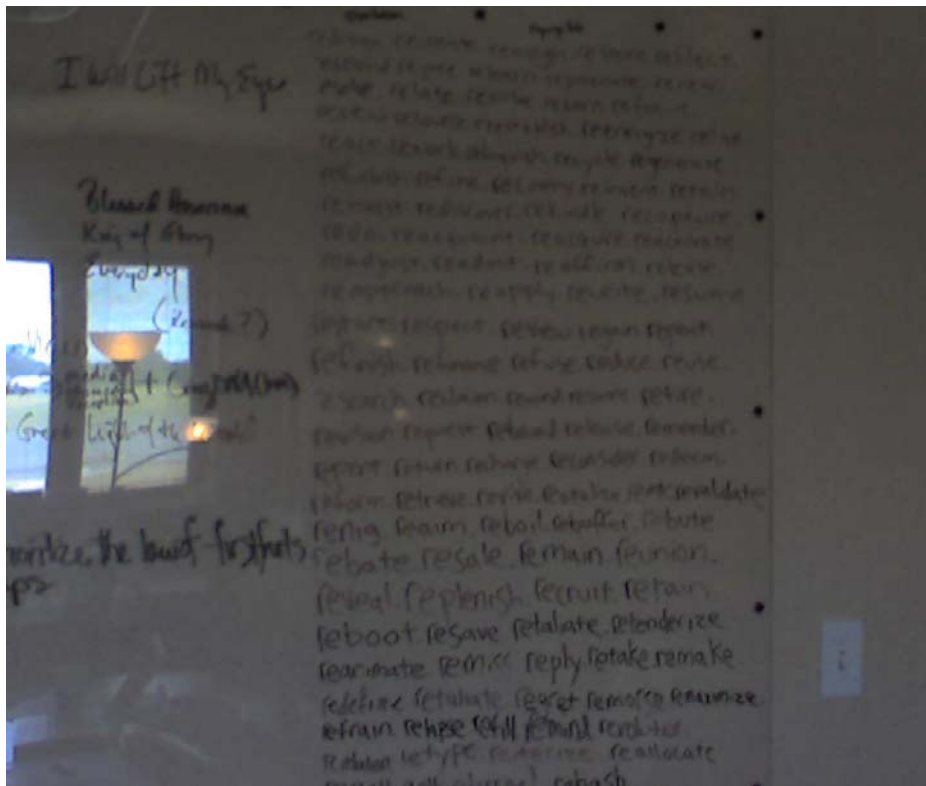
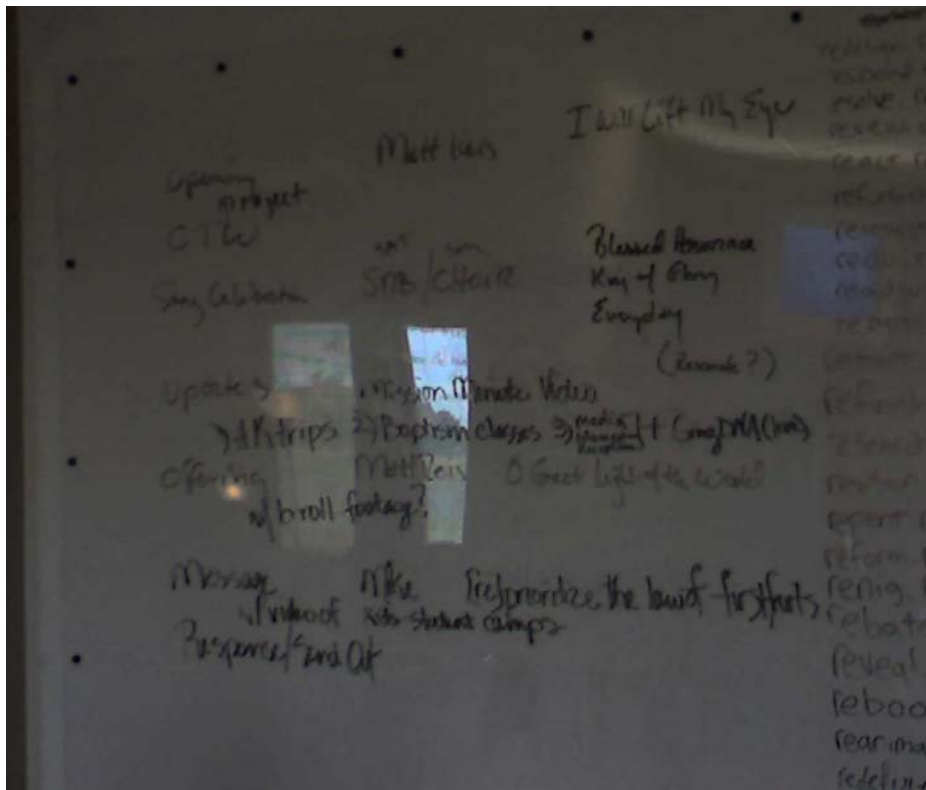
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my resources

Weekend Positions
June 30th / July 1st 2007

	SAT	SUN
Floor	Dave	Dave
Director	Courtney	Courtney
Lights	Shannon	Matt G
Tech Director	Randy	Randy
MAC	Dan	Dan
CAM 1	Cameron	Cameron
CAM 2	Jane	Matt
CAM 3	Chae	Luke
Sunday Cafe	-	Chae

Board 4 and 5:



APPENDIX 7

GINGHAMSBURG WORSHIP INTERVIEWS

Interview #1:

Date: 7/14/07

Service: Saturday, Large Church 4:30 p.m.

Interviewee: NAME - Male, Married, 20's, Believer, F/T staff member – Venue Worship Leader

What communicates to you?

Authenticity of the preacher. I don't want someone to act like my friend. Either be my friend or be the pastor role, but don't try to act like my friend. Don't try too hard to figure out what people want to see or hear. Be yourself. That's what Mike Slaughter does. Mike is real. His dress, his attitude communicates authenticity.

What about this service communicates the message to you?

The personal illustration. Mike talking about commitment to marriage as analogous to commitment to Christ. Mike is vulnerable and real with his illustrations. He does not come across as slick.

Interview #2:

Date: 7/15/07

Service: Saturday Large Church, 5:45 p.m.

Interviewee: NAME, Male, 50's, Leader at Ginghamburg, Been In The Church for 20 years

Generally what do you appreciate about the worship service?

I grow from hearing the Word preached. I like the video clips if they make the point of the message more clear, but the most important part for me is the interpretation of the Word in a relevant way.

What did you think was the main point of this worship service?

Examine your life to see if you are giving God the best of everything.

What communicated this point most clearly to you?

The preaching point where Mike explained about the first fruits from Nehemiah 10. That explanation spoke to me.

Interview #3:

Date: 7/14/07

Service: Next Step Saturday, 7:00 p.m.

Interviewee: NAME - Male, Married, 40's, Believer, Unpaid Servant

What brought you to the Next Step service?

My brother is a recovering addict and helped found the service. He invited me to come and serve in the service. Since I have been part of this service it is hard to go to the regular worship services. The next step service just has more energy and more of a sense of community.

What is it about the Next Step service that communicates to you?

The people come hungry. They come aware of their need, broken. Therefore people are better able to hear the message of recovery and grace. The community that is formed is richer. The people are authentic.

What communicated to you particularly about this service?

The thing that makes this work is the personal story. Each week someone in recovery will share his/her story. That makes this service special.

During the service people were invited to receive a token. What was the purpose of that token?

That's something we do every week. After people take communion they are invited to receive a token. It is sort of a memorial that they made a decision for Christ or recovery today or this week. On one side of the token is the Next Step words and logo. On the other side of the token is the verse, Philippians 4:13, ("I can do all things through Him who strengthens me.")

Two people you may want to contact to learn more about this service are:

1. John Jung – Staff member who oversees the recovery ministry.
2. Jay Meyer – My brother who was one of the lay servants who helped begin the service. 937 473-5324.

Interview #4:

Date: 7/15/07

Service: Sunday, Large Church, 9 a.m.

Interviewee: NAME, Female, 50's, Recent Visitor – Began attending 4 months ago

Generally what do you appreciate about the worship service?

I like the contemporary worship music. I love singing.

What don't you like?

I don't like the large size. It feels too big to me. I don't really understand how to get plugged in.

What do you think was the main point that was trying to be communicated through this worship service?

Nehemiah is about making a commitment.

What element of the service best communicated this message to you?

Mike's personal stories. The story about the Opal GT. It illustrated Mike's commitment to his marriage which is like the commitment we should have with God.

Interview #5:

Date: 7/15/07

Service: Sunday Café, 10:15 a.m.

Interviewee: NAME - Male, 40's, Believer, Recent Church Attender

What brought you to the Café Worship Service?

I used to attend Ginghamburg Church like fifteen years ago when it met in this building. I had since moved out of state and then in the past couple years moved back. When Ginghamburg started this café service I decided to check it out.

What is it about the Café service that you like?

I like the smaller crowd. I'm not much into large crowds. I like the informal atmosphere of the café. I used to be part of the church when it used to meet in this building, so this building has a lot of good memories for me.

Interview #6:

Date: 7/15/07

Service: Sunday Café, 10:15 a.m.

Interviewee: NAME - Male, 20's, Believer, Staff member – Venue Director

Why do you think people come to the Café services?

People like the informal and smaller venue. Not everybody wants to be part of a mega church. These venues allow people to connect with a smaller community.

What is it about the Café service that people tell you they like?

They like to be able to talk and build community around the tables. I find things that would be distracting if they took place in the large worship are not a big deal here. A cell phone rings, a child cries, people get up and walk around – these things would be really distracting in the large church, but here they are just overlooked. They seem natural. People like to linger after the services and talk. They make more significant connections here than they could in the large church where they are rushed in and out.

Interview #7:

Date: 7/15/07

Service: Sunday Large Church, 11:30 a.m.

Interviewee: NAME, mother – Female, Married, 60's, 2nd time visitor to Ginghamburg, From Traditional Brethren Church

NAME, daughter - Female, 30, Single, from traditional Brethren Church.

NAME - Mother

What did you like about this worship service?

Loved the message. It is relevant to today. The modern illustrations are important.

NAME – Adult Daughter

What did you like about the worship service?

I liked the upbeat live music. I am not used to that in church but I really like music and I enjoyed singing.

Interview #8:

Date: 7/15/07

Service: Sunday Large Church, 11:30 a.m.

Interviewee: NAME, Male, 60's, Visitor to Ginghamburg, From Traditional UMC

What did you think was the main point of this worship service?

Commit to Christ; make God the center of your life.

What communicated this point most clearly to you?

The illustration about the Temple being the center of the community in Nehemiah's day and God needing to be the center of our lives.

What elements within the service distracted from this point?

The Russian children presentation. Also it was difficult to understand the part of the sermon about our children being our first fruit.

Impressions about the worship service?

The music is really well done. The people are very friendly.

Interview #9:

Date: 7/15/07

Service: Sunday Large Church, 11:30 a.m.

Interviewee: NAME - Male, 20's, Single, Regular Attendee

What do you like about this worship service?

I like the upbeat music.

What do you think was the main point of this worship service?

The main point was "Commitment and Sacrifice."

What communicated this point most clearly to you?

The personal sermon illustrations about Mike Slaughter's marriage and family. It is clear in how Mike puts his commitment to God before other wants he has, just like he puts his commitment to his wife ahead of his own desires.

Interview #10:

Date: 7/16/07

Service: Gateway 5:15 p.m. Monday

Interviewee: ?, Female, 30's, Guest/Worshiper

Single mother of four children. She says she comes about once/month for the meal and assistance. She receives a free hot meal for her whole family, groceries to take home and vouchers for clothes and other needs. She also receives food stamps, some daycare reimbursement and a small child support payment. She works full time for Olin Mills.

Generally what do you appreciate about the worship service?

The food is a real blessing for my family. We could not make it without some help. This gives us a nice dinner together.

I love the music. It feels so good just to sing. I used to love to sing. I enjoy listening to worship CDs. The words on the screen really help you connect.

Interview #11:

Date: 7/16/07

Service: Gateway 5:15 p.m. Monday

Interviewee: NAME, Male, 50's, Unpaid Servant – Is not part of the church.

Generally what do you appreciate about the worship service?

I come to serve. I am not a part of Ginghamburg Church, but I have a social anxiety. Someone (my ex-wife) suggested that serving other people might help me overcome my anxiety. Now I serve on Mondays at the Gateway Café and on Tuesdays and Wednesdays at the New Path ministry.

What don't you like?

I am just here to serve. It helps me overcome my anxiety.

APPENDIX 8

GINGHAMSBURG WORSHIP SERVICE MULTIPLE INTELLIGENCES ANALYSIS

Following are individual spreadsheets analyzing each of Ginghamburg's seven distinct worship formats through the lenses of Gardner's Multiple Intelligences Theory.

Abbreviations used in these spreadsheets:

Analyt - Analytical

Exist – Existential

HI – Homiletical Idea

Intel - Intelligence

Inter – Interpersonal

Intra - Intrapersonal

Kin – Kinesthetic

Ling – Linguistic

Saturday Night / Sunday Morning Worship Celebration Services, July 14 - 4:30, 5:45 p.m. & July 15 - 9:00, 10:15, 11:30 a.m.

Main Idea: Commitment is always economic; trust God with your resources.

Primary Intelligence Targeted: Logical, Musical

Other Intelligences Used: Linguistic, Kinesthetic, Visual/Spatial, Interpersonal, Intrapersonal, Existential

General Atmosphere: The atmosphere was that of a large (mega) contemporary worship celebration. People sitting in rows of chairs and around tables. A few with drinks and snacks. The worship center was at about 50% of capacity at 4:30 p.m., 35% capacity at 6:45 p.m., 70% at 9 a.m., 90% at 10:15 a.m., 90% at 11:30 a.m.

<u>Worship Element</u>	<u>Description</u>	<u>Multiple Intel. Engaged</u>	<u>Intentionality in teaching HI</u>	<u>Result</u>
Opening Song	Solo w/ Band: I Will Lift My Eyes. The band includes grand piano, keyboard (violin), three guitars, bass, drum set, lead singer, and six backup harmonizing singers.	Musical, Verbal / Ling	Mood - Melodic and purposeful / Lyrics - Call to focus on the God of Creation and Miracles	Did not particularly communicate HI lyrically, but set a mood to seek to heighten receptivity to the HI in the Call to Worship.
Call to Worship: Mike Bowie – What's in your wallet?	Written Call to Worship presented orally - focused on felt need of people's unhealthy attachment to their money, asking them to consider trusting God with their financial resources.	Existential, Intrapersonal, Verbal / Linguistic, Logical	Introduces the question of the relationship between one's commitment to Christ and trusting God with our material resources.	Presented the main idea near the beginning of the worship service. Set the direction for the rest of the service. Engaged the felt need.

Song Celebration: Blessed Assurance / King of Glory / Everyday	Began Blessed Assurance with congregation seated, sung as a hymn, on the last chorus the congregation was asked to stand. They remained standing throughout the rest of the song set. The words were projected on a single large screen behind the band with moving thematic backgrounds behind the words.	Musical, Visual / Spatial, Existential	Lyricallly these songs emphasized God's sovereignty and the worshiper's need to trust God. Rhythm and mood used to build expectation for the word to be preached.	During most of the singing roughly half of the congregation seems significantly engaged. A few people raised their hands and danced or swayed significantly, others stood stiffly or read from their bulletin. While the lyrics did not emphasize the main point of the service, the backgrounds emphasized the most significant metaphor of the sermon, sowing.
Mission Minute:	60 seconds. Video segment highlighting 3 opportunities with high energy music playing behind.	Verbal / Linguistic, Interpersonal, musical	Did not make the point of the HI except the call to commit to ministry.	This was a quick and energetic way to make announcements calling worshipers to connect with mission and ministry opportunities.
Live Update	Follow-up announcements offered by the worship leader Paul _____. (Baptism class, DNA class.C7)	Verbal / Linguistic, Inter	This live update does not connect closely with the homiletical idea.	

Offering w/
Feature
Song "Great
Light of the
World."

Baskets passed
while song is sung
as a solo. Video
of nature/water
scene played on
the screen.

Musical, Body /
Kin

The offering set
the stage for a
message about
commitment to
God
demonstrated
through
financial gifts.
The song set
the mood to
hear the word
of God.

Message:
[re]prioritize:
the law of
the First fruit

Mike Slaughter
stands up –
wearing faded
jeans, sandals
and a red polo
shirt.
Mike instructs
people briefly on
prayer of
invocation.
Prayers that the
Living Word
would instruct on
the written word.
Asks people to
open their Bibles
which about 50%
do. Others do
not have Bibles.
Mike preaches
very loosely
connected to a
wooden flat post.
As he preaches
pictures show on
the screen
behind. 80 % of
the congregation
seems attentive.
Alternating their
attention
between Mike,
the screen and
the sermon notes
in their laps. One
man who was
sitting for the rest
of the service
becomes

Verbal/Linguistic,
Logical, Visual /
Spatial,
Existential,
Intrapersonal,
Interpersonal

Mikes use of
dialogue, video
clips, picture
backgrounds
on overhead
slides, and
personal
illustrations all
add to the
effectiveness of
communicating
his HI.

Slaughter
presents the
sermon in a
dialogical
fashion that
appeals to
people's
interpersonal as
well as logical
intelligences.
Though there is
a very large
crowd at these
services
Slaughter
interacts in a
very personal
way.

intrigued enough to come in to see the screen Mike is referring to (with map of Jerusalem). Then returns after the map disappears.

Response
Prayer /
Sending Out

Pastor Mike Bowie leads a prayer in unison modeled off of the Lord's Prayer but themed to the HI of the sermon. The prayer was projected on the screen. The congregation stood as they read it in unison.

Existential, Intra,
Verbal / Ling,
Logical

This prayer was the point that the HI was most clearly outlined to the congregation.

Prayer was an effective way to connect the HI to the congregants' existential and intrapersonal intelligences.

Exit Music

Saturday Next Step Worship - Ginghamburg Church, July 14, 2007 - 7:15 p.m.

Main Idea: Commitment is always economic; trust God with your resources.

Primary Intelligence Targeted: Kinesthetic, Intrapersonal, Interpersonal

Other Intelligences Used: Linguistic, Logical, Visual/Spatial, Musical, Existential

General Atmosphere: This atmosphere is a cross between a large contemporary worship service and a recovery group meeting. People are seated in chairs. Popcorn is served. Many people are dressed in biker gear (black leather). The congregation is louder than other services. They are eager to stand and worship eager to interact with one another and with those on the platform. One person came in with three birds on her shoulders. The congregation spontaneously gave a standing ovation after the songs, after the recovery interview and at the close of the worship service.

Worship Center about half set up and seating is at about 75% capacity.

<u>Element</u>	<u>Description</u>	<u>Multiple Intel Engaged</u>	<u>Intentionality in teaching HI</u>	<u>Result</u>
Opening Song	Solo w/ Band: I Will Lift My Eyes. The band includes grand piano, keyboard (violin), three guitars, bass, drum set, lead singer, and 6 backup harmonizing singers.	Musical	Mood - Melodic and purposeful / Lyrics - Call to focus on the God of Creation and Miracles.	Did not particularly communicate HI lyrically, but set a mood to seek to heighten receptivity to the HI in the Call to Worship.

Welcome /
Call to
Worship: Jay
–
Introduction
as Alcoholic
and
Narcotic
Addicted.
What's in
your wallet?

Welcome using
AA form sets
people at ease
and builds
community
Written Call to
Worship - focused
on felt need of
people's
unhealthy
attachment to
their money,
asking them to
consider trusting
God with their
financial
resources.

Exist., Intra.,
Verbal / Ling.,
Logical

Welcome using
AA form sets
people at ease
and builds a
sense of
community.
Introduces the
question of the
relationship
between one's
commitment to
Christ and
trusting God
with our
material
resources.

This was particularly
effective at this
service. The call
offered by
someone in
recovery gained
immediate
authority with this
congregation.

Song
Celebration:
Blessed
Assurance /
King of Glory
/ Everyday

Began Blessed
Assurance with
congregation
seated, sung as a
hymn. On the last
chorus the
congregation
was asked to
stand. They
remained
standing
throughout the
rest of the song
set. The words
were projected
on a single large
screen behind
the band with
moving thematic
backgrounds
behind the words.

Musical, Visual
/ Spatial, Exist.

Lyrically these
songs
emphasized
God's
sovereignty
and the
worshiper's
need to trust
God. Rhythm
and mood
used to build
expectation for
the word to be
preached.

Enthusiastically
sang,
spontaneously
standing on the first
song, clapping
after each song.
While the lyrics did
not emphasize the
main point of the
service, the
backgrounds
emphasized the
most significant
metaphor of the
sermon, sowing.

Mission Minute:	60 secs. Video segment highlighting 3 opportunities with high energy music playing behind.	Verbal / Ling., Inter, Musical	Did not make the point of the HI except the call to commit to ministry.	This was a quick and energetic way to make announcements calling worshipers to connect with mission and ministry opportunities.
Live Update	Follow-up announcements offered by the worship recovering addict Linda _____. Linda began by introducing herself as a recovering alcoholic and then highlighted two opportunities (Baptism class, DNA class.)	Verbal / Ling., Inter.	This live update does not connect closely with the homiletical idea.	Again this was very well received because of the sense of community within the congregation and empathy for the speaker.
Celebration of Recovery Anniversaries	Linda opens the floor for worshipers to share a recovery anniversary they are celebrating. Approximately two dozen people spontaneously stand and share an anniversary. After each one people clap or holler.	Inter., Intra, Exist.	With the celebration of each worshiper's anniversary the congregation is able to affirm their commitment to Christ and commitment to overcoming sin.	This built a sense of interconnectedness between individuals who are all in recovery and can empathize with the struggles and successes of a fellow human being who is committed to Christ.

Offering w/ Feature Song "Great Light of the World."	Baskets passed while song is sung as a solo. Video of nature/water scene played on the screen.	Musical, Body / Kin.	The offering set the stage for a message about commitment to God demonstrated through financial gifts. The song set the mood to hear the word of God.	
Recovery Interview	Jay (Host) interviewed an anger addict. They talked about the root of his anger and how he received healing.	Exist., Inter., Intra., Verbal / Ling., Logical	This interview connected the message of commitment with Christ to a narrative with which other people in recovery could relate.	The interview caused people to empathize with the person sharing and also reflect on their own addiction and recovery and how their commitment to Christ contributed to this recovery.
Token Moment	Recovery tokens are offered to all who want to memorialize this moment in their recovery. The tokens have Phil 4:13 on one side and the Next Step logo on the other. Worshipers are invited to come forward and receive their tokens as soft music plays in the background. Those who receive the token are handed them by the two worshipers in	Bodily / Kin., Inter., Visual / Spatial, Musical, Exist., Intra.	The act of coming and receiving a tangible sign of recovery is moving for the worshipers and those witnessing their coming. This act in itself is a sign of commitment to Christ.	About 10-20% of the congregation received tokens. Those who did looked to have emotionally connected with this act of worship.

recovery who are distributing them.

Message:
[re]prioritize:
the law of
the First fruit

Mike Slaughter stands up – wearing faded jeans, flip-flops and a red polo shirt. He addresses the congregation, "how are we doing children of God." He prays that the Living Word would instruct on the written word. Asks people to open their Bibles which about 50% do. Mike preaches very loosely connected to a wooden flat post. As he preaches pictures show on the screen behind. 100 % of the congregation seem attentive to Mike, offering feedback, shouting out answers to questions, laughing, etc. Mike seems to

Verbal / Ling.,
Logical, Visual
/ Spatial, Exist.,
Intra., Inter.

Mike's use of dialogue, video clips, picture backgrounds on overhead slides, and personal illustrations all add to the effectiveness of communicating his HI.

Slaughter seems to particularly connect with this congregation. Perhaps it is the less formal nature of the service or part of his own personal recovery. He visibly enjoys interacting with them. His sermon contains more dialogue than at other services.

enjoy the greater interaction of the congregation and speaks affirmatively of people. He calls worshipers by name and poses questions waiting for answers. Rather than close the sermon by calling people to commit themselves to God by trusting God with their resources, Mike ends by calling people to inquire about baptism. I thought this change in application weakened his sermon.

Response
Prayer /
Sending Out

Jay leads a prayer in unison modeled off of the Lord's Prayer but themed to the HI of the sermon. The prayer is projected on the screen. The congregation stands as they read it in unison.

Exist., Intra.,
Verbal / Ling.,
Logical

This prayer was the point at which the HI was most clearly outlined to the congregation.

Prayer was an effective way to connect the HI to the congregants' existential and intrapersonal intelligences.

Ends with
Goodbye

The
Congregation
applauds. No
music plays.
Many people
linger and share
in conversation
with one another.

Inter.

Sunday Café Worship - Ginghamburg Church, Sunday, July 15, 2007 - 10:15 & 11:30 a.m.

Main Idea: Commitment is always economic; trust God with your resources.

Primary Intelligences Targeted: Interpersonal

Other Intelligences Used: Linguistic, Logical, Visual/Spatial, Musical, Bodily/Kinesthetic, Intrapersonal and Existential.

General Atmosphere: This is a small venue with a coffee house atmosphere. The music is a contemporary unplugged format. People sit in chairs around small iron coffee house tables with votive candles lit on each table. The room is an informal mid-sized worship center. There is a coffee bar in the back corner. There is a large screen above a V-shaped three tiered platform at the far end of the room. The band includes one guitarist and male vocal, one female vocal and a percussionist playing a djembe. The seating capacity in this room was about 120. At the 10:15 service there were about 70 people present. At the 11:30 service there were about 50 people present. The congregation ranged in ages from children to 80 years of age. Most of the people are between 20-40 years of age. People feel free to move about throughout the service helping themselves to coffee.

<u>Element</u>	<u>Description</u>	<u>Multiple Intel. Engaged</u>	<u>Intentionality in teaching HI</u>	<u>Result</u>
Opening Song	Song: King of Glory. Moving video with no words on the screen.	Musical	Mood - reflective - to set up Call to Worship	Did not particularly communicate HI lyrically, but set a mood to seek to heighten receptivity to the HI in the Call to Worship.

Welcome / Call to Worship: Lay Pastor reads a scripted call to worship. What's in your wallet?	This was not done very well. He was tied to the script and had trouble reading it.	Exist., Intra., Verbal / Ling., Logical	Introduces the question of the relationship between one's commitment to Christ and trusting God with our material resources.	The call to worship begins to plant the existential and intrapersonal question in the worshipper's mind. This question became the theme for the service.
Meet and Greet	Shake hands with people near you for about 3 minutes.	Inter.	Not particularly tied to any scriptural point.	Appealed to the interpersonal intelligence, but does little to further the communication of the homiletical idea.
Song Celebration: Amazing Grace / King of Glory / Everyday	Began Amazing Grace with congregation seated, no words on the screen, yet the congregation joined in singing. When this song was finished, Matt, the song leader, shared some transition words about worship and asked the congregation to stand and join in singing. The words were projected on a single large screen behind the band with moving thematic backgrounds	Musical, Visual / Spatial, Exist.	Lyricaly these songs emphasized God's sovereignty and the worshiper's need to trust God. Rhythm and mood used to build expectation for the word to be preached.	While the lyrics did not emphasize the main point of the service the backgrounds emphasized the most significant metaphor of the sermon, sowing.

behind the words.

Mission Minute:	60 sec. Video segment highlighting 3 opportunities with high energy music playing behind.	Verbal / Ling., Inter., Musical.	Did not make the point of the HI except the call to commit to ministry.	This was a quick and energetic way to make announcements calling worshipers to connect with mission and ministry opportunities. It may have felt a little too energetic for this context.
Live Update	Follow-up announcements offered by the worship host lay pastor. This did not come across very professionally.	Verbal / Ling., Inter.	This live update does not connect closely with the homiletical idea.	The congregation listened respectfully.

Offering w/ Feature Song "Great Light of the World."	Baskets passed while song is sung as a solo. Video of nature/water scene played on the screen. Song was done with the three musicians.	Musical, Body / Kin.	The offering set the stage for a message about commitment to God demonstrated through financial gifts. The song set the mood to hear the word of God.	The use of the baskets to collect the offering helped promote the informal atmosphere of this service.
Video Message: [re]prioritize: the law of the First fruit -This is the same message as the other services, but played on a large screen.	The video starts with Mike's introduction and explanation of the need for prayer and then leading the congregation in an invocation (prayer). As Mike preaches the video shifts from live shots of him to pictures, and main points he is referring to. The congregation interacts with the screen as if it were a live preacher, raising hands when asked for responses, laughing loudly at jokes, and completing Mike's thoughts. Since this service has only been going for four months and most of the people in the	Verbal / Ling., Logical, Visual / Spatial, Exist., Intra., Inter.	This message connected the main idea of the text with the felt need of the congregation to connect their resources with their commitment to Christ.	The use of video did not seem to cause any interference in the peoples' ability to connect with the main point of the message. Some people I spoke with after the service shared that they preferred the smaller worship venue. Others shared that they preferred the more relaxed atmosphere of cafe' venue.

service are from the large church, I took this interaction as a trained response learned from the live preaching. The congregation appears to be equally attentive to the message as the congregations at the live services. A few people looked distracted and a couple walked around during the message, helping themselves to coffee. But most looked attentively at the screens and at least half took notes or referred to their Bibles. One older man looked like he might have fallen asleep. One mother with an infant looked more interested in her child than the screen.

Response Prayer - on video	On the video screen Pastor Mike Bowie leads a prayer in unison modeled off of the Lord's Prayer but themed to the HI of the sermon. The prayer was projected on the screen. The congregation stood as when instructed by Pastor Bowie in the video.	Exist., Intra., Verbal / Ling., Logical	This prayer was the point where the HI was most clearly outlined to the congregation.	It felt weird to me to be lead in a unison prayer by a video. The congregation was obviously used to this and did not look uncomfortable or confused when ask to stand and recite the prayer. Again I believe this is related to the fact that they have been conditioned to respond this way by having recently participated in the live worship.
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Send Out -	The host lay pastor shares words of affirmation with the congregation encouraging them to stand and speak with one another and invite friends to join them.	Inter., Verbal / Ling.	The pastor shared how commitment with our resources is connected with being a community and then encouraged people to connect with others to form community.
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Exit Music

The band plays instrumental music softly as people begin conversations with people nearby. People are less rushed than in the large worship services. Several stop by the coffee bar for more coffee. Most stay and talk with others for awhile.

Inter.

Monday Next Step at Noon Worship - Ginghamburg Church, Monday, July 16, 2007 -
Noon

Main Idea: "Christ must be the center of our lives and recovery." At this service sharing the HI did not seem to be the primary goal. Building support relationships that fostered addiction recovery seemed far more important.

Primary Intelligence Targeted: Interpersonal, Kinesthetic, Intrapersonal

Other Intelligences Used: Linguistic, Logical, Visual/Spatial, Existential

General Atmosphere: The atmosphere for this service felt like a cross between a recovery group meeting and a coffee house. Worshipers sat in living room furniture arranged in a circle around the room or in a few chairs set up around small café tables in the center of the room.

<u>Worship Element</u>	<u>Description</u>	<u>Multiple Intel. Engaged</u>	<u>Intentionality in teaching HI</u>	<u>Result</u>
Informal Welcome: John Jung, the head of the counseling staff at Ginghamburg	John introduces himself as an addict (service/work), welcoming the people and explaining that this worship services is a cross between a worship service and a 12-step meeting. That it is a safe place to share with anonymity and to grow as a follower of Christ.	Intra.	The confession of addiction is foundational to building discipleship relationships in this community. By beginning with confession John opened the doors to building supportive relationships.	This welcome put everyone at ease by defining the purpose of this service.

Video
Message:
[re]prioritize:
the law of the
First fruit - Point
1

The video starts with Mike Slaughter's introduction and explanation of the need for prayer and then leading the congregation in a prayer of invocation. At this service just the first point of Mike's message is shared. As Mike preaches the video shifts from live shots of him to pictures, and main points he is referring to. The congregation listens attentively and respectfully to Mike.

Verbal / Ling.,
Logical, Visual
/ Spatial, Exist.,
Intra., Inter.

Mikes use of dialogue, video clips, picture backgrounds on overhead slides, and personal illustrations all add to the effectiveness of communicating his HI.

There was a sense of expectation among the small group gathered. They seemed to come to have this worship experience with a very specific need and sense of expectation to find grace for that need. This sense of expectation was seen in the attentiveness to the video message.

Group Discussion on the Word and Addiction	<p>Following the video message John leads everyone in group sharing on the main point (Christ must be the center of your recovery). Individuals share their struggles with addiction and allowing Christ to lead their lives and others share feedback and encouragement. Before each person shares, s/he introduces herself by sharing her first name and naming her addiction. This lasts about 15 minutes</p>	Inter., Intra., Analyt.	<p>People share how they genuinely are seeking to apply the main point to their lives and recovery. When they ask questions others are eager to share their experiences with Christ and recovery. Because everyone begins as an addict people seem open to listen and share with each other regardless of differing backgrounds.</p>	<p>There was a much more significant level of sharing than in other services. The size of the service, focus on the congregation on addiction issues, and familiarity with the 12-step program probably all increased the level of intimacy and openness to sharing.</p>
Transition Words	<p>John shares words summarizing what has been shared in the discussion time, clarifying the main point (HI) and transitioning worshipers into a prayerful attitude in preparation for communion.</p>	Exist., Inter.	<p>This element is designed to prepare the worshipers to consider the significance of God's gift and grace in Holy Communion.</p>	

Communion w/ Recovery Token	John shares the Words of Institution and invites people to come and take communion. After receiving the elements John invites people to take a Next Step Token and/or place offerings in a basket.	Body / Kin.	The use of communion elements and recovery tokens gives worshipers a physical way of responding to the message of Christ. By holding and tasting the communion elements and receiving the metal tokens, along with the physical movement of coming forward to receive, worshipers are physically acting out their faith.	As people came forward to receive communion they were acting out their commitment to Christ and sobriety/recovery. Those who were making a significant decision for faith were invited to receive Next Step Tokens as symbols of their commitment to Christ.
Sharing of Prayer Requests / Lord's Prayer	John asks everyone to form a circle and hold hands and then invites individuals to share prayer requests. After about 5 or 6 people share personal prayer requests, mostly associated with addiction and incarceration of friends and family, John asks everyone to join in the Lord's Prayer.	Inter., Intra., Body / Kin., Exist.	People feel like they are part of a community. Holding hands feels very natural after confessing struggles with one another. The Lord's Prayer focuses everyone's recovery on Christ.	

Ends with
Goodbye and
Invitation to
Receive
Recovery
Resources

Music plays in the
background as
some people exit
and other people
mingle and
continue
discussions.

Inter.

Gateway Café Worship - Ginghamburg Church, Monday, July 16, 2007 - 5:30 p.m.

Main Idea: "Christ wants to be at the center of your life." At this service it was more about sharing Christ's love in action than through spoken word though both were done.

Primary Intelligence Targeted: Kinesthetic, Interpersonal

Other Intelligences Used: Linguistic, Logical, Visual/Spatial, Musical, Existential, Intrapersonal

General Atmosphere: The general atmosphere at this service is something of a cross between a soup kitchen, coffee house and a contemporary worship service. People sit in chairs around small iron coffee house tables with votive candles lit on each table. The room was an informal mid-sized worship center (what Ginghamburg calls its Discipleship Center). There was a coffee bar in the back corner with drinks on it. There is a large screen with a V-shaped three tier platform at the far end of the room. The music was led by a single guitarist/ male vocal. The seating capacity in this room was about 120. By the time the service was well underway it was filled at least to capacity. The congregation's ages ranged from infants to 90+ years, but most of the people were single parents with kids. Throughout the worship service conversations were taking place around the tables, kids were playing or scurrying about, and people were eating or receiving food from "Unpaid Servants." This worship service included dinner, worship, and application for and reception of financial assistance vouchers.

<u>Worship Element</u>	<u>Description</u>	<u>Multiple Intel. Engaged</u>	<u>Intentionality in Teaching HI</u>	<u>Result</u>
Welcome:	The lay pastor welcomes the people, recognizes first time guests, and explains to everyone how the service is structured. She also introduces the cell group of "unpaid servants" that has prepared the	Inter.	The point of this service is to tangibly show Christ's love to hungry and hurting people. The welcome is used to communicate this intention to the people.	People seem accustomed to the way the service runs. Most pay little attention to the welcome.

meal for that service and shares the menu for the meal.

Prayer	Opening prayer / Blessing for the Meal	Inter., Verbal / Ling.	The theme of the service is communicated through this prayer.	With all the children and activity in the room the prayer felt little more than perfunctory.
Meal Served	Guests are invited to form a line to be served dinner. The meal includes pasta, vegetables, bread, potatoes au gratin, lemonade, orange drink, coffee, and water. Desserts are served at the tables by the cell group members (mostly children).	Inter., Bodily / Kin.	The point is to show that Christ cares for each person through the care of the body of Christ. Some unpaid servants sit and eat with the guests, carrying on conversations about life and faith while others serve.	The guests seemed genuinely appreciative of this hospitality. And seem to receive it as a spiritual experience.

Song: King of Glory	People are invited to sing along with the worship leader following the words projected on the screen. Some people continue to eat; others are carrying on conversations at their tables. Some watch and listen and a few sing along. There is no serious attempt to make the guests focus their attention on the song leader.	Musical, Verbal, Visual / Spatial, Exist., Inter.	Lyrically this song does not emphasize the HI, but the focus at this point of this worship service is on practical demonstrations of Christ's love. The demonstration of God's Kingdom is powerfully complemented through the message of the music.	The music added a verbal and musical element to this demonstration of Christ's love.
Prayer of Invocation: Given orally by a lay pastor	This prayer seeks to prepare the people to hear God's word preached and calls on the Holy Spirit to be present through the message.	Exist., Intra., Verbal	This prayer functions to center guests' attention on God's grace and transition the congregation from eating to listening to God's message being proclaimed.	The movement from eating to listening to a sermon is somewhat awkward in this environment.

Video Message: [re]prioritize: the law of the First fruit - Point 1	At this service just the first point of Mike's message is played on a video projector. As Mike preaches the video shifts from live shots of him to pictures, and main points he is referring to. Many in the congregation are busy completing their meal and carry on conversations. Others listen fairly attentively to the message and watch the screens.	Verbal / Ling., Logical, Visual / Spatial, Exist., Intra., Inter.	The message preached is available to those who want to tune it in, however it appears to be primarily background noise for many. The message in action is the most powerful message proclaimed in the service.	I think the message might have been communicated more clearly if done live, with bullet points and a single primary illustration. The morning message, even abbreviated seemed to be verbally heavy for most people in this context.
Discussion Feedback	The host opens the floor for people to share feedback on the message. One person (an unpaid servant) shares how she has sought to apply the message to her life.	Exist, Intra., Verbal / Ling., Logical, Inter.	The attempt is made to develop dialogue around the message, thus engaging the interpersonal intelligence.	Perhaps this would have been better done in small group discussion around the tables.
Communion	The host lay pastor informally shares the words of institution and offers communion to all who wish to come forward to receive. About a third of the congregation participates. Soft music plays in the background	Inter., Bodily / Kin., Intra., Exist., Musical	Communion gave people the tangible opportunity to "receive Christ", making a public demonstration of their desire to make Him center of their lives.	
Closing Prayer		Exist		

Food
Distribution:
Canned
and Dry /
Counseling
and
Assistance

Those who desire
are able to
receive canned
and dry food.
People are
eligible to receive
food twice a
month.

Monday Night Worship at the Ark - Ginghamburg Church, July 16, 2007 - 7:00 p.m.

Main Idea: Commitment is always economic; trust God with your resources.

Primary Intelligences Targeted: Existential, Interpersonal, Intrapersonal

Other Intelligences Used: Linguistic, Logical, Visual/Spatial, Musical and Bodily/Kinesthetic.

<u>Element</u>	<u>Description</u>	<u>Multiple Intel. Engaged</u>	<u>Intentionality in teaching HI</u>	<u>Result</u>
Welcome & Greeting	Karen Smith, a paid staff member, welcomes the worshipers to the service and asks them to stand and ask one another, "What is your money matter?"	Inter., Verbal / ling.	They introduce the topic of the service at this initial welcome and seek to begin a dialogue with the congregation around that topic.	It is always difficult to ask people to introduce themselves to people they don't know by asking a contrived question about a personal topic. However I think it worked to introduce the topic.
Call to Worship: Karen, paid staff member, reintroduces the HI with the call to worship - What's in your wallet?	Karen briefly shares her own personal difficulty in dealing with finances. This seems to reduce the feelings of anxiety around this topic built by the previous exercise. Still she gets the point across that our resources become the means God uses to do His work in	Exist., Intra., Verbal / Ling., Logical	Introduces the question of the relationship between one's commitment to Christ and trusting God with our material resources.	The call to worship began to plant the existential and intrapersonal question in the worshipper's mind. This question became the theme for the service.

the world.

Song Celebration: Take my Life / King of Glory / Everyday	The music is led by a single guitar/vocalist. The congregation is asked to stand before the final chorus of Take My Life. The words are projected on the large media screen	Musical, Visual / Spatial, Exist.	Lyrically these songs emphasize God's sovereignty and the worshiper's need to trust God. Rhythm and mood are used to build expectation for the word to be preached.	While the lyrics did not emphasize the main point of the service the backgrounds emphasized the most significant metaphor of the sermon, sowing.
Video Mission Minute	60 sec. Video segment highlighting 3 opportunities with high energy music playing behind.	Verbal / Ling., Inter, Musical	Did not make the point of the HI except the call to commit to ministry.	This was a quick and energetic way to make announcements calling worshipers to connect with mission and ministry opportunities. It may have felt a little too energetic for this context.

Live Update	Follow-up announcements offered by the worship host staff person. She informs the worshipers of the upcoming baptism classes.	Verbal / Ling., Inter.	This live update does not connect closely with the homiletical idea.	The congregation listened respectfully.
Offering w/ Feature Song "Great Light of the World."	Baskets passed while song is sung as a solo. Video of nature/water scene plays on the screen. Song is done with the three musicians.	Musical, Body / Kin.	The offering set the stage for a message about commitment to God demonstrated through financial gifts. The song sets the mood to hear the word of God.	The single guitar/vocal felt appropriate to this venue. The passing of the offering plate is a little awkward when people are seated on couches.

Video
Message:
[re]prioritize:
the law of
the First fruit
-This is the
same
message as
the other
services, but
played on a
large
screen.

The video starts
with Mike's
introduction and
explanation of
the need for
prayer and then
leading the
congregation in
an invocation
(prayer). As Mike
preaches the
video shifts from
live shots of him to
pictures, and
main points he is
referring to. The
congregation
interacts with the
video preaching
in much the same
way they would
be expected to
interact with a
live preacher.
They raise hands
when asked for
responses, laugh
loudly at jokes,
and completing
Mike's thoughts.
Perhaps, because
this venue is
smaller than the
Cafe venue or
because it has
been going
longer, the
congregation
seems much
more like a single
group interacting
with the video
sermon. It felt
more like a group
of people
watching a
movie together,
than listening to a
sermon. This in
contrast to the
Cafe services, in
which the people
really seemed to
ignore the fact
that there was
not a live
preacher.

Verbal / Ling.,
Logical, Visual
/ Spatial, Exist.,
Intra., Inter.

This message
connects the
main idea of
the text with
the felt need
of the
congregation
to connect
their
resources with
their
commitment
to Christ.

The use of video
did not seem to
cause any
interference in
the people's
ability to
connect with
the main point
of the message,
but did seem to
produce a little
different
experience for
the
congregation.
In a sense I think
people felt
more
connected to
one another as
a group of
people sharing
a common
experience,
rather than a
church service
where
individuals
might tend to
feel more
personally
connected with
the preacher,
but not one
another.

Response
Prayer - on
video

On the video screen Pastor Mike Bowie leads a prayer in unison modeled off of the Lord's Prayer but themed to the HI of the sermon. The prayer is projected on the screen. The congregation stands as when instructed by Pastor Bowie in the video.

Exist., Intra.,
Verbal / Ling.,
Logical

This prayer is the point where the HI is most clearly outlined to the congregation

As with the previous cafe services, it felt weird to me to be lead in a unison prayer by a video. The congregation was obviously used to this and did not look uncomfortable or confused when asked to stand and recite the prayer. It may just be a personal thing with me.

Transition
Words w/
Guitar
Playing
Softly

A single guitar plays softly as the host pastor shares transition words to lead the congregation toward communion.

Musical, Intra.,
Exist.

A further appeal to make personal commitments to God directed at the intrapersonal and existential intelligences.

Communion with Music Playing on Guitar	Communion is offered by intinction. Close to all the worshipers move forward in a fairly organized manner to receive.	Bodily / Kin., Intra., Exist., Musical	Communion adds a kinesthetic element to the service. It is an opportunity for worshipers to commit themselves to trust God	Communion created a deeper intrapersonal and existential cognitive experience.
Send Out -	The host, staff person invites people to come and pray at the front of the worship space while inviting others to stay and talk or to leave. Most people stand and begin conversations with friends nearby.	Inter., Verbal / Ling., Exist.	The invitation to pray felt a little out of the normal flow of the service, but is a reminder that commitment to Christ has a personal element.	This invitation did not work well because most of the people began small conversations.
Exit Music	The guitar plays instrumental music softly as people begin conversations with people nearby. Because this service is small in number and has been going on for at least a year, many people obviously know each other well and interact on a personal level.	Inter.		

Friday House Church - Ginghamburg Church, July 13, 2007

Main Idea: "Stop and receive God's restoration." The scripture text for this week is Nehemiah 10:31. The preacher is Mike Bowie.

Primary Intelligences Targeted: Intrapersonal, Interpersonal

Other Intelligences Used: Linguistic, Logical, Visual/Spatial, Musical, Existential, Kinesthetic, Naturalist

General Atmosphere: The general atmosphere of this service is a cross between a home small group and a weekly contemporary worship service. The house church meets in a large farm house about 15 miles from Ginghamburg Church. The atmosphere is informal. Most of the twenty people present are between 40 and 60 years of age. There are no children present.

Element	Description	Multiple Intel. Engaged	Intentionality in teaching HI	Result
Greeting & Introductions	Informal Greeting Time	Inter.	The whole mood and pace of the evening reinforces the main idea of "Stop and receive God's restoration." Nothing feels hurried. This worship experience is an experience of Sabbath.	This time allowed people to connect and reconnect informally. It seemed the relationships were the major reason people chose this house church over the campus based worship.

Dinner w/ Blessing, Conversation	Outside, potluck: tacos.	Natural, Inter.	See above	Sitting outside, enjoying creation and relationships worked to connect the naturalist and the relational based worshipper to God.
Opening Question (Dinner)	Q: What was your Sunday (Sabbath) day like growing up? (Went around the circle answering as others asked questions.)	Interpersonal, Existential, Verbal	Begins to introduce the idea of considering the importance of the theology and practice of Sabbath.	The opening question asked over dinner seemed like a natural way to encourage people to begin to view their lives in light of God's truth regarding Sabbath.
Moved Inside to basement	Sit in a semi-circle on a corner couch and chairs in a large basement room.	Body / kin.	The movement from one venue to another signals a change from informal conversation between friends to a Spiritual conversation between friends with God.	The mood turned a little more serious as the participants began to focus on song worship, prayer, and hearing the Word.

Opening Prayer	Informal prayer calling on God to help worshipers understand the Biblical concept of Sabbath.	Exist.	Continues the theme of helping people to consider the significance of Sabbath theologically and practically.	The prayer set the mood for the worship and hearing of the Word.
Worship Songs with Prayer	Sang four praise songs with periodic prayer between songs. Led by three guitarists who also sang.	Musical, Inter., Intra.	The use of the songs to focus people on the Lordship of Christ and prepare them to hear His word - not particularly theme oriented.	Singing together in a small group has the effect of connecting people, breaking down barriers to relationships with one another and with God.
Video - On the street	Asking people on the street - How they rest? Responses set to energetic music beat.	Visual / Spatial, Musical, Inter.	Allows the worshiper to see and hear regular people's responses to a question of Sabbath. The beat builds energy and expectation for the message from God.	The use of video worked well in this venue. People were able to be drawn into the discussion of barriers to Sabbath through testimonial answers of those on the video.

Video - Sermon	Pastor Mike Bowie - preaching a topical message on Sabbath using several different scriptures and three points. The HI is "Trust God so that you can stop and receive God's restoration."	Logical, Verbal / Ling, Natural. Visual / Spatial, Exist. - Bodily / Kin., Musical	Bowie uses many narrative illustrations. Uses dialogical techniques - allowing people to finish his sentences by pausing at familiar refrains. Sermon slides on video uses pictures to complement the spoken word. Close with a responsive prayer asking people to inhale (words of eternity) and exhale (earthly concerns) repeating inhale, exhale, as light piano music played in the background. Asking people to clap for Jesus at the end.	The use of a video sermon did not seem to hamper the receptivity of the message at all. The people interacted with the video just as they would with a live preacher.
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Reflection Question	Asks out loud for reflection: Do we truly trust God?	Exist.	Time to reflect	Reflection questions work extremely well in this format. The house church is a natural small group and easily transitions into small group discussion.
Discussion questions	Are you a person who feels guilty or wasteful about truly resting? Explain. How do you take time each week to just "be"? Is this time answering the "why" in your life? What do you do that best recharges or re-creates your soul in God each week? How will you commit to re-create your soul in God's life and purpose going forward?	Inter., Intra., Exist.	These questions are follow-up and application questions for the sermon.	See above
Special Music - Restore Me	Music plays for reflection time before communion	Exist., Musical,	Continues the theme of allowing God to restore lives through Sabbath.	

Holy
Communion

Exist. Inter.,
Body / Kin.,
Intra, Verbal /
Ling.

Words
shared
relating
Christ's
institution of
the Table to
offer rest.

Communion
closed the
service with the
most
intrapersonal,
existential
reflection.

Closing
prayer with
laying on of
hands

Exist, Inter.,
Body / Kin.

Laying on of
hands and
praying for
the needs
connects
people with
one another
in the
community.

This element
communicated
that this is a
place where
people can feel
safe to seek
and receive
God's
restoration.

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